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Community Radio in India : A Study of Its Effectiveness and Community Participation

A thesis submitted in partial fulfillment of the requirements for award of the
degree of Doctor of Philosophy

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Community Radio in India : A Study of Its Effectiveness and Community Participation

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Abstract

This study is about the effectiveness of Community Radio (CR) and community participation in the CR programme in India. This dissertation seeks to partly fulfill the information gap between the broadcaster and beneficiaries by reviewing the effectiveness of selected CR stations in meeting the needs and requirements of the community in the periphery of these stations with selected indicators, documenting the findings, and making recommendations for future CR initiatives in this field. The CR stations chosen for the study are Jnan Taranga Community Radio Station, Guwahati, CMS Community Radio, Lucknow, Radio Bundelkhand, Orchha, Tekamgarh, MP and Gurgaon Ki Awaaz, Haryana.

Jnan Taranga CRs is run by KK Handiqui State Open University, Guwahati, CMS Community Radio is run by City Montessori School, Gomatinagar, Lucknow, Radio Bundelkhand is run by Development Alternatives, Orchha, Tekamgarh, MP and Gurgaon Ki Awaaz, is run by The Restoring Force (TRF), Gurgaon, Haryana.

For this study rural as well as urban CR stations have been selected as they cater to heterogeneous and diverse groups, where people from different communities are encouraged to make use of the station for their development. With quantitative method i.e. an audience survey as a method, this study explores the nature and extent of community participation in the communication process and also explores the possibilities of its effectiveness. The CR stations operating with the participation from its community members are being effective in providing them with an access to important information and entertainment. And has also, in the process, proved to be a very important avenue for

the community to express their opinions and views as well as exchange of feelings. An audience survey for this study revealed that 68% of the respondents got help up to some extent whereas 22% of the respondents said that CR has helped them up to the maximum extent. Community Radio is helpful in getting information needed by the community. CR is helpful for the community either up to some extent or up to maximum extent. Community members listen to their CR station because through this platform they get to hear the voices of their community, followed by the need for the information, entertainment and liking for the programmes broadcast by that CR station.

Communication is one of the fundamental rights / needs to human life. The evolution of modern technologies has made it more sophisticated and accessible than ever before, greatly increasing the potential for economic and social impact. Today, many groups are working to harness the power of communication technology to bring social change and meet people's needs. For example, CR initiatives around the world are giving poor people a voice, enabling them to initiate their own change such as advocating for rights or promoting social learning and dialogue. For many remote communities, radio remains the most accessible technological medium available.

In a country like India, CR has grown and today there are 141 operational stations. Yet the needs of people remain pressing, with India ranking 134 from the bottom on the Human Development Index (UNDP, 2011). It is hard to measure the effectiveness of CR in meeting needs, with little documented primary evidence and few indicators to assess this change. To address this information gap this dissertation reviews the effectiveness of a community radio station in Orcha, Lucknow, Gudgaon and Guwahati.

The study investigates how the CR station as a whole is responding to the needs of community. The thesis concludes with key recommendations for the CR stations to: increase learning, increase broadcast timings, News broadcasting and, most importantly, increase community participation. It makes recommendations for Government of India to give autonomy to these CR stations for news broadcast as news is an important segment and the community should know the day to day activities.

DECLARATION

I, Bala Lakhendra, hereby declare that the subject matter in this thesis titled “Community Radio in India: A Study of Its Effectiveness and Community Participation” is the result of work done by myself.

I do hereby confirm that the contents of this thesis was not submitted for obtaining any other degree to me or to the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/ Institution. This dissertation and the work presented in it are original and no portion is copied from any source.

I also declare that-

Where I have consulted the published work of others this is always clearly attributed. Where I have quoted from the work of others the source is always given. With the exception of such quotations this dissertation is entirely my own work.

Place – Napam, Tezpur

Date- 28.12.2012

Bala Lakhendra
Bala Lakhendra 28/12/12



TEZPUR UNIVERSITY

CERTIFICATE

This is to certify that the thesis entitled “**Community Radio in India: A Study of Its Effectiveness and Community Participation**” submitted to the School of Humanities and Social Sciences, Tezpur University in partial fulfillment for the award of the degree of Doctor of Philosophy in Mass Communication and Journalism is a record of research work carried out by **Mr. Bala lakhendra** under my supervision and guidance.

All help received by him from various sources have been duly acknowledged.

No part of this thesis has been submitted elsewhere for award of any other degree.

Dated:

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PREFACE

Community Radio (CR) is a type of radio service that offers a third model of radio broadcasting beyond commercial and public service. CR stations can serve geographic communities and communities of interest. CR stations are operated, owned, and driven by the communities they serve. CR is not-for profit and provides a mechanism for facilitating individuals, groups, and communities to tell their own diverse stories, to share experiences, and in a media rich world to become active creators and contributors of media. In many parts of the world, CR acts as a vehicle for the community and voluntary sector, civil society, agencies, NGOs & citizens to work in partnership to further community development as well as broadcasting aims.

In India, the campaign to legitimise CR began soon after the Supreme Court of India ruled in its judgment of February 1995 that airwaves are public property. Anna FM is India's first campus CR launched on 1 February 2004. On 16 November 2006, the government of India notified new CR Guidelines which permit NGOs and other civil society organizations to own and operate CR stations. Today there are more than 141 operational CR stations in India.

CR broadcasting is one of the suitable example of participatory communication and the suitable tool of development communication. In terms of development of India the CR will be the suitable tool.

This thesis is comprises of six chapters.

Chapter I discusses the general outline of CR. CR's evolution and importance is discussed in details. This chapter traces the evolution of CR to its present status over the world as well as India.

Chapter II of this thesis is dedicated as review of literature. The relevant research works conducted by the other scholars in India and abroad have been reviewed to get the overall picture and to get the opportunity to strengthen the research work with citing what other reliable researcher have said about the related topic.

In **Chapter III**, the researcher has tried to relate the CR broadcasting with a specific theoretical frame of mass communication as it gives direction to the research work. As it is known CR is the best suitable example of participatory communication. The research work is based on the participatory communication and its importance as an important tool of development communication.

Chapter IV exclusively discusses the Research Methodology part of this research study. The research design, population, sample, sample size, procedure of sampling, suitable instrument of this study and other important details related to research methodology is discussed in this chapter.

Data analysis and findings with detailed discussion is included in **Chapter V**. The data of all the four selected CR station is tabulated and analysed. The overall analysis with available data has been done separately which gives an overall picture of CR broadcasting in India.

Finally **Chapter VI** discusses in details the conclusion drawn from the findings and researcher has offered certain suggestions for adoption and implementation by the CR stations and concerned authorities.

This research study was carried out by utilizing data from secondary sources and primary data collected through survey work conducted by the researcher. While going about the survey work, the researcher had to face a few difficult situations while collecting data because many a times respondents were unable to respond effectively in the way they were expected to.

Another problem has been the non availability of any earlier research work in this direction which could has been taken as a source of data or as a guide for going ahead in the research process. Of course, in another way this could be termed as a benefit also as this has been made the researcher's job more challenging. The researcher believes that these findings and suggestions if taken properly would deliver definite benefit to the CR stations working throughout India and abroad as well. This research work will give few insights for the better utilization of the CR concept in development of the Indian villages.

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Place – Napam, Tezpur

Date- 28.12.2012

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Abbreviations

| | | |
|-------|---|---|
| ACAB | - | The Association of Community Access Broadcasters |
| AGM | - | Annual General Meetings |
| AID | - | Alternative for India Development |
| AIR | - | All India Radio |
| ALER | - | Latin American Association for Radio Education |
| AMARC | - | World Association of Community Radio Broadcasters |
| BASR | - | Bureau of Applied Social Research |
| BNNRC | - | The Bangladesh NGOs Network for Radio and Communication |
| CAI | - | Creative Associates International |
| CBAA | - | Community Broadcasting Association of Australia |
| CIMA | - | Centre for International Media Assistance |
| CIBAR | - | Conference of International Broadcaster's Audience Research Services. |
| C4D | - | Communication for Development |
| CEMCA | - | Commonwealth Educational Media Centre for Asia |
| CMC | - | Community Media Centre |
| CMS | - | City Montessori School |
| CR | - | Community Radio |
| CRA | - | Community Radio Association |
| CRAI | - | Community Radio Association of India |
| CRF | - | Community Radio Forum |
| CRS | - | Community Radio Station |
| CRAOL | - | The Community Radio Forum of Ireland |
| CRSC | - | Community Radio Support Centre |
| CRTC | - | Canadian Radio-Television and Telecommunications Commission |
| DA | - | Development Alternatives |

| | | |
|--------|---|---|
| DAVP | - | Directorate of Advertising and Visual Publicity |
| DANIDA | - | Danish International Development Agency |
| DDS | - | Deccan Development Society |
| DST | - | Department of Science and Technology, Govt. of India. |
| DTH | - | Direct to Home |
| ERP | - | Effective Radiated Power |
| EMMRC | - | Educational Multi Media Research Centre |
| FAO | - | Food and Agriculture Organisation |
| FCHV | - | Female Community Health Volunteers |
| FM | - | Frequency Modulation |
| GDP | - | Gross Domestic Product |
| GOI | - | Government of India |
| GOPA | - | Grant of Permission Agreement |
| HDCS | - | Human Development Community Services |
| HCR | - | Health Communication Resources |
| HDI | - | Human Development Index |
| ICASA | - | The Independent Communications Authority |
| ICMS | - | International Centre for Media Studies |
| ICT | - | Information Communication Technologies |
| IMF | - | International Monetary Fund |
| IFAD | - | International Fund for Agricultural Development |
| IRDP | - | Integrated Rural Development Programme |
| IRTC | - | Independent Radio and Television Commission |
| ITU | - | International Telecommunication Union |
| KCRC | - | Krishi Community Radio Station |
| KMVS | - | Kutch Mahila Vikas Sangathan |
| KPKJ | - | Kunjali Paanje Kutch Ji |
| KLJB | - | Kutch Lok Ji Bani |
| KVK | - | Krishi Vigyan Kendra |
| MCR | - | Mahaweli Community Radio |
| MDG | - | Millennium Development Goals |

| | | |
|---------|---|--|
| MGNREGA | - | Mahatma Gandhi National Rural Employment Guarantee Act |
| MIB | - | Ministry of Information and Broadcasting. |
| MYRADA | - | Mysore Resettlement and Development Agency |
| NACRB | - | National Association of Community-Radio Broadcasters |
| NCRA | - | The National Campus and Community Radio Association |
| NFCB | - | The National Federation of Community Broadcasters |
| NFI | - | National Foundation for India |
| NGO | - | Non Government Organization |
| NPR | - | National Public Radio |
| NWICO | - | New World Information and Communication Order |
| OECD | - | Organisation for Economic Co-operation and Development |
| OSFSA | - | The Open Society Foundation for South Africa |
| ODI | - | Overseas Development Institute |
| PB | - | Prasar Bharti |
| PCI | - | Press Council of India |
| PRA | - | Participatory Rural Appraisal |
| RRA | - | Rapid Rural Appraisal |
| PSB | - | Public Service Broadcasting |
| RTI | - | Right to Information |
| RTE | - | Right to Education |
| SABC | - | South African Broadcasting Corporation |
| SACFA | - | The Standing Advisory Committee on Radio Frequency Allocations |
| SEWA | - | Self Employed Women's Association |
| SHG | - | Self Help Group |
| SLA | - | Sustainable Livelihoods Approach |
| SLBC | - | Sri Lanka Broadcasting Corporation |
| SFW | - | Science for Women |
| TA | - | Target Audience |
| TRF | - | The Restoring Force |
| TRAI | - | The Telecom Regulatory Authority of India |
| UN | - | United Nations |

| | | |
|--------|---|--|
| UNDP | - | United Nations Development Programme |
| UNESCO | - | United Nations Educational and Scientific Organization |
| UNIDO | - | United Nations Industrial Development Organisation |
| UNPF | - | United Nations Population Fund |
| USAID | - | United States Agency for Development |
| WACC | - | World Association of Christian Communication |
| WPC | - | Wireless Planning and Coordination |
| WSIS | - | The World Summit on Information Society |
| WBI | - | World Bank Institute |

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Community Radio in India: A Study of Its Effectiveness And Community Participation

Introduction

Community Radio (CR) is a type of radio service that caters to the interests of a certain area, broadcasting content that is popular to a local audience but which may often be overlooked by commercial or mass-media broadcasters. (UNESCO, 2002)

In relation to CR, the term community refers to a collective group or a group of people sharing common characters and common interests. The term community can either be defined as a geographically-based group of persons or as social groups or sections of the people who have common or specific interests. However, common interest in a particular community is quite flexible and can be social, secular, political, economic, and cultural as well.

CR means radio broadcasting with the objective of serving the cause of the community in the service area by involving members of the community in the broadcast of their programmes.¹ Community Radio affords a unique advantage of receiving transmission through low cost, battery-operated portable receiving sets. Community listeners would mean people living in the coverage zone of the particular Community Radio station. Like democracy, CR is, for the people, by the people and of the people. It is a two-way process that empowers people to identify problems and create solutions. CR enables the most vulnerable to participate in decisions for positive change in their lives. Through CR people can collaborate to produce and broadcast programme that focus on local concerns. Dynamic, this medium is autonomous and non commercial relying on the communities it serves for survival. In real sense Community Radio is truly a medium for effective grassroots level communication. CR strengthens the democratic system and sends this

voice of the masses across million of people in the world. In fact CR gives a boost to socially useful and productive work and multipurpose projects that form the basic infrastructure of a country's progress.²

According to Partridge the term 'community radio' was first coined by Powell in 1965 in a leaflet entitled Possibilities for Local Radio.³ However, the idea of locally embedded small-scale radio, produced and controlled by citizens had been around for a while (for instance US amateur broadcasters before World War I). Localism is considered to be one of the defining characteristics of CR and media.

Today, community media is defined as: grassroots or locally oriented media access initiatives predicated on a profound sense of dissatisfaction with mainstream media form and content, dedicated to the principles of free expression and participatory democracy, and committed to enhancing community relations and promoting community solidarity.⁴

Howley's definition points, among others, to localism as one of the defining characteristics of community media and radio. He also associates community media with a wider set of notions and practices, such as participation by communities in their own media, and producing content for the communities they serve.⁵ Community media is thus seen to be intrinsically linked to forms of internal basic democratic procedures, to practices of self management, and to the production of alternative non-mainstream formats and content. In this regard, Prehn's emphasis on participation as involving people directly in station programming, administration and policy activities' is highly relevant. From this perspective, community radio contributes both to external pluralism by being a different voice among public and commercial broadcasters, and to internal pluralism by being basic democratic and providing a platform for a diversity of voices and styles, often lacking in mainstream media (Barl, Cammaerts 2009).

The phrase "a radio service by the people, close to the people and for the people" sums up the essential features of this service. This means that CR must not only be run by but also serve the interests of the community. For the whole range of existing definitions, the one from UNESCO is worth mentioning, a community radio is a medium that gives a

voice to the voiceless, serves as a mouthpiece of the marginalized and is central to communication and democratic processes within societies. A CR station is a non-profit organization consisting of members of the community and its programming is based on community access and participation. It reflects the special interests and needs of its listeners whose first duty is to serve.⁶ CR treats its listeners as subjects and participants and not as objects. As stated in principle 13 of the Charter of Community and Citizen Radio Broadcasters, what defines CR is the socio-cultural benefits that it brings. UNESCO shares the views of the World Association of Community Radio Broadcasters (AMARC) that CR stations should represent the interests of the community, whether that be a small locality or a broad social sector. They provide opportunities for citizen involvement where all views can find expression and the diversity of languages and cultures can be defended. The challenge has always been the same: to democratize the world so as to democratize society. As was clearly stated by the previous Director General of UNESCO, on the occasion of the seminar to democratize the radio band, held in Caracas on 15th November, 1995 the Director General of UNESCO, Federico Mayor said, these broadcasting stations, genuine forums open to the whole of society without discrimination on the grounds of race, gender, social class, sexual orientation, disabilities or political or religious opinions, are indispensable for the promotion of social dialogues and the culture of peace.

1.1: Worldwide Community Radio Movement

The first two experiments in CR broadcasting in the world go back a little over 50 years in Latin America. Poverty and social injustice were the main factors stimulating such projects. The year 1947 saw the appearance in Bolivia of Radio de los Mineros (Miners' Radio Station) and in Colombia of Radio Sutatenza. The main purpose of the first of these stations was to unite the mining community in the struggle to obtain better and fairer working conditions. For its part, Radio Sutatenza, although inspired by the objective of supporting the community of peasant farmers, was neither owned nor run by them. It was set up by Father Joaquín Salcedo, who made the first systematic attempt to educate through the use of radio, a venture that later led to the establishment of the Latin

American Association for Radio Education (ALER) was the first Latin American Association for Educational radio.

Although the CR movement began in Latin America, it was in Europe that it became a vital factor and an alternative to the major State and private radio corporations. During the 1960s and 1970s the huge increase in the number of pirate radio stations in Western Europe led governments and national broadcasting systems to introduce officially authorized local radio stations.

In Africa the establishment of CR stations turned into a social movement after the disappearance of the apartheid regime in South Africa. In Asia the various pressure groups that had encouraged the growth of CR broadcasting in various parts of the world were less in evidence. Consequently, it was UNESCO and other organizations that took the initiative to assist the establishment of CR stations in that continent. In some cases, in a number of Asian countries it was the broadcasting organization that initially set up community radio services.

1.2: Advancements in the field of Broadcasting

In recent years steps have been taken to approve or, at the very least, to begin to draft laws designed to provide a legal framework for this sector of radio broadcasting all over the world. Such measures are the result of a number of economic, technical and political factors. Among the first of these is the fact that radio programmes are both cheap to produce and to receive. Among all the mass communication media it is the cheapest and most universal as well as the most flexible and immediate.

The technical factors include the advent of FM (frequency modulation) radio broadcasting, cheap transistor radios and cheap, low-powered transmitters, all of which helped to create a boom in CR broadcasting. Finally, the political factors worth mentioning were the partial surrender of the radio broadcasting monopoly by many governments, together with the gradual acceptance of private electronic media, indifference on the part of the private commercial services and the expansion of the

democratic system and of freedom of expression in various regions of the world. All that has helped to open the doors to community initiatives and especially to CR stations.

However, the process of the CR movement in the world has been accompanied by certain problems, such as the saturation of radio frequencies by often excessive and uncontrolled growth in the number of broadcasting stations together with a lack of proper regulations that would provide a balanced framework for such expansion. This new situation was reflected in the urgent concern to legislate in this field. The Charter of Community and Citizen Radio Broadcasters was prepared in 1988 by AMARC. However, this point deserves special attention, as stated in Principle 7 of the Charter of Community and Citizen Radio Broadcasters, “community and citizen radio broadcasters cannot be regulated by unconstitutional means, such as the arbitrary establishment of minimum power levels, the ban on the sale of advertising or the establishment of networks, or the restriction, without technical reasons, on the number of frequencies assigned per locality or region. Such broadcasters seek no special privilege over the commercial or State media, but nor can they accept any discrimination towards them”.

1.3: Community Radio : International perspectives

Among the internationally-recognized principles which promote CR broadcasting, it is worth citing Article 19 of the Universal Declaration of Human Rights, which guarantees freedom of opinion and expression and the freedom to receive and impart information and ideas through any media regardless of frontiers. Also Article 19 of the International Covenant on Civil and Political Rights, which recognizes everyone’s right to hold opinions without interference, as well as the right to freedom of expression, which includes freedom to seek, receive and impart information and ideas regardless of frontiers.

In addition, Article 13 of the American Convention on Human Rights and Article 10 of the European Convention on Human Rights guarantee the right to freedom of thought and expression and stipulate that this right may not be restricted by indirect methods or means, such as the abuse of government or private controls over frequencies or

equipment used in the dissemination of information, or by any other means tending to impede the circulation of information and ideas. Similarly, the Inter-American Declaration of Principles on Freedom of Expression states that “freedom of expression in all its forms and manifestations is a fundamental and inalienable right of all individuals”. Additionally, it is an indispensable requirement for the very existence of a democratic society. It was on that basis that the UNESCO General Conference unanimously adopted on 15 November, 1989 at its 25th session the “New Communications Strategy”, which already reflected the profound changes in the political landscape of Europe and the world at large. The new strategy was intended to encourage the free flow of information at international as well as national levels, to promote a wider and better-balanced dissemination of information without impeding freedom of expression, and to create all the appropriate media so as to strengthen communications capacities in the developing countries in order to increase their participation in the communication process.

It is worth mentioning that radio frequencies have been internationally recognized as the common heritage of humanity by the Torremolinos Treaty of the International Telecommunication Union (International Telecommunication Convention, ITU) and by Article 33 of the International Telecommunication Convention with the modification agreed in Nairobi. As a result, the administration of this limited resource is the responsibility of states, which have a duty to treat the various sections of society equitably.

At the Ibero-American Meeting on Community Radio, held in Havana, Cuba, from 23 to 26 November, 1996, CR was defined as that form of broadcasting which, taking as its starting point the tastes and interests of the community, broadened the exercise of democracy in society. The emphasis on the community need not stand in the way of the production of high quality competitive programmes nor of a station’s economic viability, even though it may be a non-profit organization. What defines CR are its objectives of serving the community and encouraging the active participation of the community in radio broadcasting. CR seeks to democratize the world so as to help democratize the society. Among the issues raised by the meeting was the quest for national communication policies that legalize CR stations.

In this context, the meeting declared itself in favour of proposing to ITU that specific frequencies be awarded for the official use of CR stations. Article 9 of the African Charter on Human and Peoples' Rights stipulates that every individual shall have the right to receive information, while the Windhoek, Alma-Ata, Santiago, Sanaa and Sofia declarations, adopted at seminars under the auspices of UNESCO, assert that the creation and maintenance of and support for a free, pluralist and independent press are essential for the development of democracy and for economic development. In addition, the People's Communication Charter which argues states that communication and information policies must be based on respect for fundamental human rights and the public interest, besides defining the rights and responsibilities of broadcasters and of those who receive the information.

The above mentioned AMARC Charter of Community and Citizen Radio Broadcasters includes among its 20 principles the following:

- CR broadcasting, as a means of public expression, is an exercise of freedom of expression;
- like freedom of the press, the state should guarantee freedom of the airwaves;
- there is agreement on the growing importance of CR in the democratic process;
- CR stations offer high-quality news, educational and entertainment programmes;
- CR stations represent the interests of their community and owe one another mutual support;
- the monopoly and oligopoly of radio frequencies harm freedom of expression.

The Milan Declaration on Communication and Human Rights of 29 August, 1998 calls for international recognition of the community broadcasting sector as an essential public service and as a vital contributor to media pluralism and freedom of expression and information. It also requests governments, private enterprises and international institutions to help to promote the right to communication through the following:

- regulation of the telecommunication sector that will be favourable to the development of a communication infrastructure in the countries of the South;
- the allocation of a percentage of public funds for development projects that include improvements in communication capacities;
- an assessment of the extent to which governments respect the right to free and unhindered communication.

Communication is central to the success of developments and democracy and CR is a highly effective and convenient communication tool that is easy to run and maintain. It is a particularly effective means of communication in communities where most people cannot read or write, but can speak and listen. Its listenership is therefore much broader than the readership of newspapers and television viewers particularly in developing countries like India where literacy rate is still low.

CR can play a vital role in the development and democratization of a society by enabling communities to articulate their experiences and to critically examine the issues, processes and policies affecting their lives. This can be done by educating and mobilizing communities around development initiatives and strategies that will result in an enhanced life for the listeners. Access to media and Information Communication Technologies (ICT) should not be viewed as an end in itself but as a means to the ultimate goal of social inclusion. CR helps the remotest communities to integrate into the national and global economies, and the development of knowledge-based economies. CR is known to improve governance by enabling people to hold local governments to account for delivery of services. It brings out the best in community participation in development.

It has been used by farmers to negotiate better prices at local markets, villages to engage in the national economy and citizens to access knowledge on issues and service. CR is integral to Communication for Development as endorsed at the 10th Round Table held in Addis Ababa, February 2007. The Round table recommended it as an important tool for the UN system- wide approach to Communication for Development in accelerating progress towards Millennium Development Goals (MDGs).

The establishment of CR stations is often a result of various repressive experiences in different communities. For example:

- In some European, Australian and North American cases, minority groups (such as indigenous, immigrant, refugee or black communities) were marginalised by mainstream media and therefore used CR as a tool for highlighting their rights and raise issues concerning their interests;
- In South Africa, the apartheid laws ensured that the majority of citizens were disadvantaged and marginalised in the interest of the white minority. The apartheid regime actually used the South African Broadcasting Corporation (SABC) as a monopoly that controlled the media industry. This led to struggles engaged by progressive forces, which then led to the establishment of CR as a tool for development by community groups from the historically disadvantaged majority. Minority groups also saw CR as a necessity for their communication and started joining the movement;
- In Latin America, CR became the voice of the poor and voiceless – Peoples Radio (landless peasants, urban shack dwellers, impoverished indigenous nations, trade unions, etc.) and also as a tool for development. As shown by the above examples, the historical philosophy of CR is to use this medium as the voice of the voiceless, the mouthpiece of oppressed people (be it on racial, gender, or class grounds) and generally as a tool for development.

Community listening clubs are in operation in Kenya, Zimbabwe, South Africa and gaining popularity in areas where CR stations have not yet been established. The members of the clubs, mostly women, assemble at a local centre and listen to a half-hour radio programme using a portable radio cassette recorder. Thereafter, the members debate the broadcast and the debate is recorded on the cassette contained in the receiver. They may also raise any other issues of concern to them, which are recorded in the same manner. It is they who set the agenda and the coordinator is merely a facilitator. The

coordinator visits each club periodically to collect their tapes and replenish their supply. Back at the radio station, the coordinator listens to the recordings, identifies the officials or persons who should respond to the content of the recording and compiles a programme for broadcast containing the responses obtained.

During AMARC 6 entitled Waves for Freedom Report, in Zimbabwe the coordinators report that the project is very successful and should be expanded. It has led to the establishment of viable ventures including savings clubs, fence-making, dairy farming, market gardening, manufacture of peanut butter and re-forestation using indigenous instead of exotic trees. The project has also de-mystified broadcasting by facilitating popular participation in the programming and placing the club-members in direct communication with the policy-makers instead of relying solely on messages relayed by visiting politicians and civil servants.

Known in different formats like community radio, rural radio, co-operative radio, participatory radio, free radio, alternative radio, popular radio, educational radio, they are located in isolated rural villages and also in the heart of the largest cities in the world. Their signals may reach only a kilometer, cover a whole country or be carried via short-wave to other parts of the world.⁷ CR is the most significant tool for participatory and democratic communication. It is important especially in Third World countries where it has significant development functions. CR stations have a long tradition especially in Latin American countries. They originated in the mid-40's, when small and often isolated communities of miners and of poor farmers (compassions) started to operate their own stations to challenge the monopoly of the state media and to have a voice of their own. Today any Latin American country has hundreds of CRs serving rural or urban communities.⁸ CRs, despite differences in operational and funding models, are essentially participatory and inclusive in nature.

They are typically:

- voice of the civil societies, communities and various marginal/minority groups,
- open for participation by members of the community they serve,

- owned and/or controlled by and accountable to the community,
- independent and non-profit,
- often educational in nature and/or in some ways alternative, oppositional, radical.
- based on horizontal "many-to-many" communication and "bottom-up" communication (as opposed to "top-to-bottom" communication of the mainstream media),

CRs and community media in general have several important functions, such as:

- bringing out the concerns of the community into public discussion
- providing essential information for community members
- educating, empowering and mobilizing community,
- serving special groups and communities, such as ethnic minorities, women, indigenous people, students, civic organizations and social movements.
- promoting media diversity,
- promoting development, human rights and freedom of speech,
- providing media education (teaching media literacy and media skills to citizen),
- providing new ideas and innovations into profession,
- providing an alternative way into the profession (informal education).

In spite of their evident important social functions, CRs face many obstacles and challenges for example, with funding and policy framework. Their status varies a lot from country to country, both within Africa and within Europe. For example, in Finland the national legislation does not recognize the existence of CRs. One important step towards formal recognition of the community media sector in Europe was a non legislative resolution Community Media in Europe by European Parliament on 25 September, 2008. The resolution advises Member States to give legal recognition to community media and to support it more actively in order to ensure media pluralism (European Parliament, 2008).

1.4: Broadcasting and Community Radio

Broadcasting is mainly divided into public, commercial and community. Public broadcasting refers to a broadcasting service provided by a statutory body, usually state-funded but publicly owned, which means that it is run independently from the

government and its budget is determined through parliament. Commercial broadcasting is a private broadcasting service operated for profit and controlled privately by independent commercial groups or individuals.

Community broadcasting is referred to as a broadcasting service not for profit, owned and controlled by a particular community under an association, trust or foundation. In some instances it can be owned by non-governmental organisations working in communities. CR falls under the community broadcasting category. It refers to a radio station owned and controlled by a community defined either geographically or as a community of interest. Strictly speaking, rights to broadcast in any given society are authorised by the 'national broadcasting regulator', which is the institution responsible for the application of national broadcasting laws in a given country and regulates the general development of the broadcasting industry. The regulating body issues licences and allocates frequencies that constitute one's legal right to broadcast.

"Distinctions must be made between State media, those of the private sector and those having a community mandate. In many impoverished African countries, liberation of the airwaves often involves many risks such as media access by groups with substantial financial resources, wishing to influence public opinion by manipulating programmes and news. State media are not always prepared to assume the role of inspiring change and creativity, and contribute very little to the interaction between the public and the media - which must be restored. This is the vocation of the media, and more specifically, of CR to conceive programming in view of the most immediate concerns and profound aspirations of its potential listeners. Community radio stations offer new hope and can open new horizons for freedom. They can instill the desire to act and above all, to organize for change." Amadou Mahtar, former Director General of UNESCO.

1.5: Ownership and Control

Ownership and control of a CR are usually the most crucial and contentious aspects in defining such a station. This can be effected through communities holding public and

open meetings where leadership of the station is elected, either into a Board of Trustees or Board of Directors, or into a Coordinating Committee of the station.

The leadership takes decisions in between annual general member's meetings (AGM), which are the supreme decision-making forums. Such a leadership is meant to represent community interests in the day-to-day running of station activities and ensure that policies guiding the daily management are developed and that they reflect the interest of the community the station serves. Those elected leaders shall be subjected to re-election after a period (one or two years generally) decided by the community, in its AGM. Should they have not done their job properly, they should not be re-elected but rather replaced by other representatives of the community.

1.6: Community Radio : The Non-profit Aspect

Central to the definition of a CR is that it should either be registered as a non-profit making organisation or owned by an organisation registered as a non-profit making entity. For example,

- The CR of Dassa-Zoumé and Glazoué, in Bénin, Radio Ilema, is owned by the Culture, Communication and Development Association, which is registered as an association not for gain;
- The Bushbuckridge Community Radio Station, in South Africa, is itself registered as a non-profit making organisation. This means that the CR station is not run as an instrument and project for profit-making purposes but rather as a means of communication for the community, essentially run to serve the community.

“Do we work primarily for our gain, or to help improve the social conditions and the cultural quality of life of the people in our communities? Community radio stations are not looking for profit, but to provide a service to civil society. A service that attempts to influence public opinion, create consensus, strengthen democracy and above all create community – hence the name CR.” José Ignacio López Vigil, AMARC Regional Co-ordinator for Latin America.

This non-profit requirement does not mean that the initiative or radio station cannot be operated along business lines nor generate commercial revenues (for instance, from advertising clients). It does not mean either that the radio station cannot generate income in excess of its basic expenditure (i.e. a 'surplus': excess income in a non-profit organisation cannot be called a 'profit' – it is rather a 'surplus'). It rather means that any surplus income generated has to be ploughed back into the project, be spent or invested into the development of the station. In a non-profit making organisation, there are no individual owners or shareholders. The community collectively owns the project and therefore decides collectively (at its AGM or through its representatives) on how to use its excess resources. However, these must never be distributed among some individual members, volunteers or staff members of the station as 'bonuses', nor in the way 'profit shares' are paid out to shareholders of commercial businesses.

1.7: Community Participation in Community Radio

Another very important aspect of a CR is the issue of community participation, to guarantee that the community really owns and control the station. The requirement of community participation ensures that members of the community are involved in the running of the station, i.e. in the following activities:

- election of leadership (Board members or trustees),
- policy-making for the station,
- management of the station,
- selection and provision of programming,
- production of programmes,
- external representation of the station,

Mechanisms and structures to achieve this depend on the various creative approaches and models of the different stations. What is important is that there is consistent involvement of community members in many different ways, and that it therefore reflects the interest of the community it serves. For example:

- Some stations have a “volunteer’s group” drawn from the community, who plan programming, production, gathering of news sources, etc., provide management back-up, contribute towards policy-making and development planning, etc. These activities are coordinated by a Volunteer, Co-ordinator who usually sits on the management committee.
- Other stations have “open forums“ taking place on a monthly or bimonthly basis, where the station’s management team report on activities. Community members then share ideas and make recommendations for the Management or Board to decide or implement.
- In other cases, stations have both “volunteers groups” and “open forums”.
- Other stations have a “Listeners Club” where listeners can critique programming and suggest programme ideas.
- Generally, there is a large Annual General Meeting of members (AGM) where reports are tabled, elections take place, a vision or plan is drawn up for the station, etc. These usually involve most members of the community that owns and controls the station.
- In some stations, both individual community members and local NGOs or CBOs (i.e. community based organisations) have voting rights. Individual members, if any, usually have fewer votes than people representing organisations.

While talking about Perspectives on Communication and Development in January, 1996 Heloise Henning and Eric Louw, DBSA, highlighted the importance of participation of community in giving information as well as in receiving information by saying – “the highest degree of community participation should be achieved not only in receiving information, but in providing the information that the community requires”.

1.8: Community in Community Radio

In relation to CR, the term ‘community’ refers to a collective or a group of people sharing common characters and interests. The term ‘community’ can either be defined as :

- a geographically based group of persons or
- a social group or sector of the public who have common or specific interests.

For example, a community can be defined as any of the following:

- Community of Tezpur based on the geographical boundaries of Sonitpur district;
- Community of women in a particular area (community of women in Napaam);
- Community of workers in Tezpur township ;
- Community of the youth of Tezpur.

However, common interest(s) in a particular community is therefore quite flexible and can be social, sectoral, secular, political, economic, cultural, etc.

A 'Community Radio' can therefore be either of these existing radio stations:

- Sangham Radio launched in Pastapur, Andhra Pradesh.
- Radio Bundelkhand 90.4 Development Alternatives launched in Orchha M.P.
- MVSS Community Radio Launched in Mhaswad (Satara), Maharashtra
- 'Pard Vaanoli' Community Radio Station launched in Madurai.
- 'Gurgaon Ki Awaaz' launched in Gurgaon, Delhi NCR

1.9: Community Radio and Funding

The definition of funding for community broadcasting services includes a range of sources, such as donations, member's subscription fees, fund-raising events, levy, sponsorship, advertising income, etc. Such a variety of funding sources is of immense importance to the viability and sustainability of any CR.

Some stations are based in rural areas or in areas with less or no economic base to sustain the station. In these areas, sufficient self-generated income (advertising, membership fees, local sponsorships) might be difficult to secure for all the needs of the station. It can require complementary income through the financial and material support of national donating organisations (churches, charities, unions, large associations, trusts) or international development aid agencies. In such instances, the national government can also subsidise the station with no strings attached (i.e. funding but not controlling). This

is possible through an Act of Parliament that clearly ensures that the government allows public and community broadcasters to be independent.

“All funding should aim to encourage pluralism as well as independence. As a consequence, public media should be funded only where authorities guarantee a constitutional and effective freedom of information and expression and the independence of the press.”⁹

1.10: Radio: a Powerful Medium

Communication is central to the success of development and democracy. And CR is a crucial communication tool that is easy to run and maintain. Radio is the most accessible mass medium of communication in use. It is a particularly effective means of communication in communities where most people can neither read or write, as those people can speak and listen. Its listenership is therefore far more numerous than the readership of newspapers and audience of television, particularly in developing countries.

Technically, its production costs are significantly lower than those of most printed or video community media. Likewise, its reception is easier and more affordable than that of community video or television, and leaves out the distribution nightmares of community publications. “Radio opens traditional African speech to new spaces, to the conquest of time, to renewed ties of friendship. Speech thus becomes a component that constitutes the world. It should come as no surprise, then, that as the population demands its most basic rights radio is becoming the sign of new times, despite the fact that ancient times may not completely have been left behind. Radio, promoter of a school of national languages, of a technical school based on African expertise; radio, educator and strengthener of women’s often silenced voices, should not be a utopia but rather an effective on-air strategy (Opening Speech by President, AMARC, Dakar, Senegal, Jan. 24, 1995).”¹⁰

CR can play a vital role in development and democratisation, by:

- enabling communities to voice their own experiences and to critically examine issues, processes and policies affecting their lives; and

- educating and mobilising communities around development initiatives and strategies that will result in a better life for listeners (voter education, AIDS, local government, gender issues, peace building, environmental problems, etc.). Because radio can be very powerful, it may some times be detrimental to the people it says it wants to serve. We saw in Rwanda that a radio station contributed greatly and criminally to the tragedy that hit this country (Radio Mille Collines). To avoid the use of media in human rights abuses, even minor ones, community media practitioners and human rights activists are trying to rally, internationally, around a People's Communication Charter that provides guiding principles to prevent such potential abuses. Radio is therefore potentially very powerful and for its positive use and development to succeed, adequate resources and environment must exist.

Relatively inexpensive and all-pervasive, CR is a force multiplier for effective delivery of programmes on health, HIV & AIDS, environment and natural disasters, education, livelihoods, agriculture and rural development, urban development: gender mainstreaming, Youth, cultural heritage, capital investment, human rights and the rights of the child, drug abuse prevention and many more. Enhanced with new multimedia technologies, CR becomes an even more useful voice for change and betterment. For a contemporary society CR can play a vital role for social change and ultimately for national development. Among the various modes of radio broadcasting, CR especially has an important role to play. Due to its focus on local concerns and aspirations and the interactive nature of its programming, CR can be a powerful medium for education and development.

Speaking about Community Radio and its importance Federico Mayor said, I hope that this collection of instruments adopted by the international community to promote freedom of information and expression throughout the world will be read with project by all those concerned to foster democracy, development and peace within and among nations.

1.11: Community Radio and Women's participation and Empowerment

Raising the awareness of women about political processes and opportunities in their communities has been shown to lead to their greater involvement in democracy building. This, in turn, can lead to both the empowerment of women and poverty reduction. But if women – who suffer more from poverty than men in developing countries – lack information on how community political processes work, they are poorly equipped to be able to participate in the development of good governance. The articles gathered here reveal many experiences of women accessing the media and how important it may become in building good governance.

The women's movement has long recognized the important role that media, CR, in particular plays in shaping the values of society. As early as four decades ago, when the introduction of transistors made it possible for people from lower income groups to acquire radio units, women's groups actively engaged this medium to address women's issues, such as sexuality, advocacy for women, and children in conflict. Over the years, women's organizations in many countries have used CR to advance their issues through the governance process, while others still have not learned about the power of this medium.

1.12: Women Empowerment and Good Governance

Women's empowerment and good governance through CR seeks to enhance the use of community radio as a key communication vehicle that can provide women with a voice to make governments and institutions accountable, more transparent, inclusive and responsive to citizens, and to facilitate the participation of women in poverty reduction strategies in their communities. It also helps women with access to and ownership of CR.

There is an increasing consensus on the need for a more people-centred discourse when it comes to development and governance challenges.¹¹ In this perspective, voicelessness and powerlessness have come to be seen as key dimensions of poverty, while democracy, equity and civil rights are seen as not only intrinsically desirable but as directly contributing to the realization of good governance.¹²

Several studies have indicated that women have a higher incidence of poverty than men, that women's poverty is more severe than that of men and that there is a trend towards even greater poverty among women, particularly in female-headed households.¹³ There are also many documented experiences on how raising awareness on women's issues increases the political participation of women. The media can play an important role in this process thus leading to better governance. In this perspective, experience shows that CR can facilitate women's access to media and disseminate information on alternative positive roles for women, thus empowering them to effectively participate in democratic processes.¹⁴

Access to voice is known to be a key indicator of the quality of governance.¹⁵ Without access to voice, women are unable to participate in debates or to express their opinions on public policies affecting them directly. Community media has the distinctive capacity to provide pluralistic and participatory communication that is receptive to the need for expression from social and cultural sectors as compared to other media, particularly commercialized media. Many recognize that the onslaught of global commercialized media systems has dramatically reduced the diversity of the media and communication landscape and it has increased the barriers to women's empowerment and their full participation as citizens. It facilitates the blatant and open domination of culturally and socially-controlling groups over the most marginalized, tribal and indigenous communities.¹⁶

Even though CR has proven its social impact in good governance and its ability to give voice to women, there is an urgent need for more specific systematization and analysis, in order to reinforce women's access to CR. The global assessment of the social impact of CR conducted by AMARC in 2006 showed that the single most important barrier that hinders CR's impact in giving voice to women and reinforcing government accountability is related to the lack of recognition of CR in some countries. In countries such as in the Philippines, governments are delaying the establishment of independent regulatory bodies that would institutionalize the presence of CR and clarify the rules under which they can operate.¹⁷ In other countries, where community radio is free to

operate, it has trouble getting frequencies due to an increasing encroachment of these spaces by mainstream commercial radio.

Access to information is also a vital issue. Without access to information, the poor and marginalized, particularly women, are unaware of their rights and entitlements, are unable to challenge these unfair decisions and lack the knowledge to participate as citizens and take effective action to improve their conditions. At present, in most parts of Africa, Asia and Latin America, both in urban and rural areas, information – particularly information concerning women's involvement in the political processes and good governance – is scant, randomly given, or non-existent. Access to such information and knowledge exchange can form the basis for a radical shift from helplessness and poverty to social, educational and economic knowledge, eventually leading to self-realization and growth within their communities.

1.13: Community Radio in India

The experience of a number of developing countries in using CR for such purposes has clearly demonstrated its tremendous potential for strengthening grassroots democracy. In India, All India Radio (AIR), the public service broadcaster has been playing a very useful role for decades in providing relevant information to the people in the remotest parts of the country. However, this has to be supplemented by a strong Community Radio movement to ensure greater involvement of local communities in the development process. In December 2002, the Government of India announced a policy for granting Community Radio licences to well established educational institutions¹⁸.

In 2003, the Ministry of Information & Broadcasting (MIB) of Govt. of India, further opened Radio for the educational sector by offering to grant non-profit, non-commercial radio stations to educational institutions both at the school and college levels. The Ministry termed these as 'Community Radio' though the specifications match what is known as 'Campus Radio' across the world.¹⁹ As per Government of India policy 2002, the country's first Community Radio Station has been operational since 1st February 2004 at Anna University, Chennai.²⁰ But, the first experiment in local radio with FM

facilities was conducted by MIB in Nagercoil which was launched on October 30, 1984²¹.

In November, 2006, Government of India made an announcement that now NGOs and other reputed voluntary organizations can set up and run FM broadcasting stations. This announcement amended an earlier decision that allowed reputed educational institutions to set up and run radio stations²². Now non-profit organizations are allowed only to set up a station to serve the community with a range of 10-15 km, but individuals, political parties and organization banned by the government are not allowed to set up a CR station.

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Recognizing the potential use of the medium of radio for the betterment of the community, the MIB announced a policy for the grant of licences for setting up CR Stations by the educational institutions in December, 2002. Today, there are 28 such stations working in various parts of the country.

The CR aims at enhancing participation of the people in the development process and capacity building in rural areas, through education. It provides opportunities to the people to upgrade their skills and enhance their creative talents, besides preserving and promoting the traditional wisdom, knowledge and skills. Thereby CR helps to promote and protect local language, arts, craft, culture and traditions.

CRS brings within easy reach of the rural population, topical information in areas of agriculture, social welfare, education, health and environment and help in creating networks for the rural cottage and village industry.

The Government liberalized the policy for CR in December, 2006 and decided to grant permission for setting up CR stations to non-profit organizations viz. civil society & voluntary organizations, State Agricultural Universities, Indian Council of Agricultural Research (ICAR) institutions, Krishi Vigyan Kendras, registered Societies and autonomous bodies and registered public trusts.

Highly moved by the successful running of the CR channels, the Government has entrusted it with the responsibility of exploring the possibility of establishing a CR-based pre as well as post-disaster damage control system in the Andamans comprising a satellite-triggered low power solar transmitter. Such a system would ensure active involvement and participation of the local residents of different islands of the area.

A feasibility study of the project has already been submitted to the appropriate authorities for consideration. Now the Government has taken initiatives in popularizing the policy amongst the eligible organizations by organizing consultations / workshops, seminars and other forms of audio visual publicity. The first of such Regional Consultation for Community Radio Awareness was successfully organized at Lucknow in November, 2007. In this first Regional Consultation this researcher was one of the participants and actively participated in the deliberations during the workshop.

In India, AIR, the public service broadcaster has been playing a very useful role for decades in providing relevant information to the people in the remotest parts of the country.²³ However, this has to be supplemented by a strong CR movement to ensure greater involvement of local communities in the development process.

In 2004, the then director of Anna University's Educational Multi Media Research Centre (EMMRC) launched a plan to impart quality education in a novel manner – through a campus CR station. Starting with a few science and technology programmes produced at the university, the station got a major fillip in 2005 when it was brought under the the Department of Science and Technology's (DST) Science for Women (SFW) project. This sought to engage women from marginalized communities and to create awareness among them about the basics of science in daily life. The project was adapted to have local women produce their own radio programmes for Anna CR. Women were paid Rs 300 to Rs 600 for their programmes.

EMMRC Director Dr. M Alagar highlighted the sense of purpose that community members feel when they walk into the university studio to participate in programmes. For community residents to be able to mingle with educated and literate people is something that gives them a lot of confidence. The fact that many community volunteers have

interviewed doctors and scholars, has given them a sense of achievement. Knowledge gained is being transferred to society with the help of improved technologies for the uplifting of marginalized communities. Thus, Anna Community Radio is Anna University's contribution to society in ensuring dissemination of knowledge to weaker sections of society.²⁴

In a sense, Anna CR is the pioneer of campus CR in India. Vinoth Rajesh, who has been associated with the station since its inception, said, We were the first campus radio station in the country and at that time we had no idea how things were to be done. Apart from this, in a city like Chennai there were already 14 FM channels which were extremely popular. Anna CRS is doing more or less what it set out to do. Forty to 50 percent of the programmes are the product of community participation and involvement. Every six months there is a volunteers' meeting to plan for the programmes for the coming months.

Operating in Chennai, a large cosmopolitan city, means Anna CRS is able to arrange for experts, celebrities and academia to appear at events or participate in phone-in programs. During festivals, debates are organized and celebrities are invited. Students from the Department of Media Sciences volunteered to anchor Samudhaya Neerkaanal, a live phone-in community programme. Such programme got a very good response from the growing listeners of Anna CRS. The students are paid Rs 150 per programme for their efforts. Every year since 2006 Anna CRS organizes an instrumental and vocal musical talent contest. By mid 2009, Anna CRS had arranged a bank of 3,000 hours of original music which is broadcast by the station.

Sometimes, the simplest of ideas take the longest time to roost simply because we underestimate the magic of working together. You would think in a country like ours, CR would make huge sense. Consider divides like rural-urban, literate-non-literate, rich-poor not to speak of a daunting diversity of languages, dialects, and the role of CR should strike an obvious chord. Ashish Sen, of CRF wrote, "finally, CR in India seems to be making waves. Truth, however, is stranger than fiction. It took more than eleven and a half years after the Supreme Court of India passed its landmark judgment in 1995, stating

that air waves were public property to be used for public good, that community-based NGOs became eligible to apply for a licence to operate a community radio station of their own.” In the early 2000s, when some of us in the community media sector decided to muddy our hands, we were often dismissed as a lunatic fringe that had lost their heads as well as their voices! Even when one of the movement's flagship initiatives based in Kolar, Karnataka, Namma Dhwani made it to the Limca Book of World Records (2006) as India's first cable CR station.²⁵

Even after the GoI guidelines was finally announced in November, 2006, the shouting from the rooftops and audio-stations were sufficiently few to stand up and be counted. It was realised that the time had come not just to act, but to get our act together. It wasn't sufficient to argue that CR was just a good idea whose time had come. If it was to work, we needed to network, to build a federation by joining hands across the country. In early 2007, the Community Radio Forum of India (CRF) was put together by a motley crew of a few dozen enthusiasts across India to help facilitate an enabling environment for CR in the country. While some might argue that we still have a long way to go, there's no quibbling over the fact that CRF has made a difference.

Today there are more than 141 operational CR stations (source- www.mib.nic.in as on 15.11.2012) on air in different parts of the India. Another 265 are in the process of being set-up.²⁶ These stations are in pipeline waiting to get their voices heard. What's more, those that are on air seem to have got their voices finally heard where it matters. In December, 2010, the Government ratified the CRF's recommendation to start a CR support fund. Later on, the MIB put together a working group to set up a framework to operationalize the fund.

1.14: Electronic Media in India

Radio is also an effective medium through which millions of people are able to become unified on the basis that they are common recipients of a particular message. In India, broadcasting was introduced by amateur radio clubs in Calcutta, Bombay, Madras, and Lahore, though even before the clubs launched their ventures, several experimental broadcasts were conducted in Bombay and other cities. The Times of India records that a broadcast was transmitted from the roof of its building on August 20, 2021. However, the

first licence granted for transmitting a broadcast was given only on February 23, 1922. The Radio Club of Calcutta was perhaps the first amateur radio club to start functioning (in November 1923), followed by Madras Presidency Radio Club which was formed on May 16, 1924, and began broadcasting on July 31, 1924.²⁷ Today, over 95% of the country's population is covered by AIR's broadcasting services. As years passed by, AIR slowly introduced commercial broadcasts. Today India has quite a large number of commercial channels. For several decades in India, radio has always been having a top-down approach in the sense, the listeners had no choice except to listen to what was broadcast over AIR and the effects of commercialism also couldn't be underestimated.

The industrial and communication revolutions have changed the face of our country. Electronic media captured a vast mass in India and gave a phenomenal growth in the last decade, leading to a huge impact on socio-cultural understandings. Thus the impact of electronic media, especially radio and television, has to be seen in the background of our tradition and value-based social structure.

The Indian television system is one of the most extensive in the world. Television was introduced in India in 1959. A UNESCO grant of \$ 20,000 for the purchase of community receivers and a United States offer of some equipment proved much too tempting to resist, and on September, 1959, the Delhi Television Centre went on air²⁸. Television broadcasts started from Delhi in September 1959 as part of All India Radio's services. The first major expansion of television in India began in 1972, when a second television station was opened in Bombay.

Media consumption captivates long hours each day in the lives of a typical Indian. Television plays a vital role in the life-style of the people. It allows people to reassert them on the global stage & have their voices heard rather than viewing these as uncomfortable imposition from outside. And in a country with a high rate of illiteracy, TV informs and educates even as it entertains. With over 50 million TV sets and 20 million homes linked to cable with direct-to-home telecast round the corner and 99% of the population being reached by AIR through its 299 stations spread all-over the country. As per the official website of AIR, today there are 299 AIR stations across the Country.²⁹ India is on the threshold of a major infotainment revolution.

Television may be only slightly older than independent India, but its efficacy as a medium far outstrips anything we know. Subsequent to its invention, television has reigned supreme over all the other media of mass communication. Considered as a luxury till a couple of decades ago, today it has become a part of every household, be it rich or poor. There are more than 50 round-the-clock television news networks operating in India in different languages most of which came on the scene between 1992 and 2006. The upheavals in the nature of Indian television have been accompanied by a simultaneous expansion in its reach and penetration.

Today's children are besieged by manipulative commercial messages day in and day out on television. Companies hire psychologists to help them target children and manipulate them. Also, in terms of programming most of the popular, television shows are either American or Indian imitations of them. One of the most prominent examples of this is the phenomenon of MTV and youth culture in urban India. Consumerism is extremely prominent among this group due to the cultural icons represented through music videos and advertisements, along with their parents' willingness to support such spending. This seems to hold true as a characteristic of youth culture across the globe, which raises the question of whether this global identity was created to homogenize this particular group. Television has a major impact on toddlers as it influences their viewing habits throughout their lives. Television violence is accompanied by vivid production features; pre-schoolers are predisposed to seek out and pay attention to violence particularly cartoon violence.

Another important group that has faced major identity transformations, sparked by the engagement in television is women. In recent years, viewers of Indian film and television have witnessed a shift from portrayals of females as innocent and subordinate in nature, into independent beings. While India's strong traditional heritage has always been significantly characterized by the traditional roles of women as homemakers and mothers, the portrayal of women on television has challenged this ideal, and therefore cultivated a new perception of womanhood for the Indian woman.

The development efforts taken up by radio and television in context of rural India also can't be overlooked. Some recent experiments in television have successfully helped in transforming lives of the rural populace. In Chhattisgarh villages Kalyani clubs were set

up based on a bi-weekly television programme on health produced by Doordarshan. The programme has inspired the regional women to tackle illness and disease in their villages together. Today, over 10,000 women are using the Kalyani club platform to anchor change in the state.

Rang De Basanti and Lage Raho Munnabhai, the two trend-setting superhit films have one thing in common. They displayed the power of radio, like never before. Today you don't have to scream about the effectiveness of radio. Television has arrived but the radio has not gone. In India, it has been used extensively as a medium of instruction, for imparting education and spreading public awareness among the people.³⁰ CR has also played a significant role in empowering the marginalized towards effecting the much needed social change in India. In 2008, an English for Fun radio programme was started by the Bihar government. It teaches spoken English and grammar through 50 songs and simple lessons aired by AIR in a 50-minute capsule. As it stands today, India has just made a beginning and a several stations have come up on their own, subject to the rigorous but probably necessary procedures of the licensing authorities.

And despite governmental constraints, CR stations are bringing in socio-economic changes by focusing on local issues and creating awareness. At Bhanaj village, near Rishikesh, CR helped in exposing the corruption in local governance. In Gujarat's Kutch, it addressed gender issues and empowered women who were victims of domestic violence. In Palamau district of Jharkhand, it has helped stop pilferage in mid-day meals scheme for children. Socially, one major challenge faced by India today is that it is so motivated by the capital gain from multinational companies that it often tries to counter balance the impact of the western images by enforcing radical Nationalistic themes. The growing popularity of mass media in all parts of India is therefore making way for a homogenized Indian culture, whose cultural identity is becoming ever so fragile. Any sort of technological advancement has both pros and cons in the context of social change. Hence, mass media today, in many cities, is seen as a potential threat to indigenous cultural survival and tools of cultural imperialism. With the communication revolution, needs are certainly growing and it is due to mass media and advertisements that the economically-dependent third world is now being internally pressurized to make shifts that may not be financially possible yet incredibly desirable.

1.15: Social Change and Community Radio Movement

The above analysis suggests that mainstream development practices do not contribute to equitable development or increased autonomy and self-reliance for the people of the Third World. Development has created a new priesthood, development 'experts' and technicians, whose arcane language and arbitrary powers give them a monopoly of knowledge over the supposed beneficiaries of development³⁰. But the imposition of that monopoly of knowledge has not gone unchallenged. On the margins of the development empire - in the slums and shanty towns of cities, in the countryside, among disenfranchised social groups - new impulses to adapt and subvert the tools of the development empire have occurred. Grassroots development processes challenge the legitimacy of dominant knowledge systems such as neo-liberal economics, modern agronomy and allopathic medicines by favouring indigenous knowledge systems and democratic, popular participation in development.

Misunderstanding communication is as dangerous as misunderstanding development; both are at the core of fifty years of failure in a perspective of human development that is inclusive and brings justice and democracy to all.³¹

Communication that is used to bring about social change has different labels development communication, communication for development (C4D), dev.com. etc. For some, such names pose problems as their roots are seen attached to the colonialist thinking behind communication used after the Second World War. The United Nation's defines Communication for Development as- two ways communication systems that enable dialogue and that allow communities to speak out, express their aspirations and concerns and participate in the decisions that relate to their development.

1.16: Community Radio and Revitalising the Civil Society

Long back in 1932, Bertolt Brecht, said, as for the radio's object, I don't think it can consist simply in prettifying public life. The radio would be the finest possible

communication apparatus in public life, a vast network of pipes. That is to say, it would be if it knew how to receive as well as to transmit, how to let the listeners speak as well as hear, how to bring him into a relationship instead of isolating him. Whatever the radio sets out to do it must strive to combat that lack of consequences which makes such asses of almost all our public institutions. But it is not at all our job to renovate ideological institutions on the basis of the existing social order by the means of innovations. Instead our innovations must force them to surrender that basis. So, for innovations, against renovation.

The Brechtian mandate to use radio for social change seems never more pertinent than the present times when the mounting influence of media globalization has eroded diversity and quality of information in the public sphere, rendering civil society increasingly ineffective. The concentration of media and modes of communication in the hands of a few oligarchic multinational corporations is infringing freedom of expression, diversity of information and media plurality. As firms grow larger, they become reluctant to take risks on innovative and or progressive information or cultural forms that could potentially challenge the status quo or strive toward even limited structural change. Since the Industrial Revolution, society and culture have been subservient to technology. One of the compelling tasks today is to reverse the process and make technology serve culture and society³²

1.17: Community Radio: A tool of Social Change : The Nepal Experience

Meanwhile, broadcasting lessons are being learned from some of India's neighbours. Tiny landlocked Nepal, the Himalayan country that is home to some of the world's highest peaks, is showing the way to south Asia by setting up its first CR station in 1997. Official restrictions have not hindered the arrival of Radio Sagarmatha, the first non-governmental FM station in Nepal. It broadcasts from a transmitter set up by non-governmental organizations (NGOs) with support from the United Nations.

Since then, this station has been filling the airwaves of Kathmandu with the sound of long- forgotten Nepali folk music mixed with 'development messages.' Sagarmatha,

literally meaning the 'forehead of the ocean' is the Nepali name for Mount Everest. The Nepal Forum of Environmental Journalists (NEFEJ) headed this project and is planning to develop it as a prototype station and training and resource centre that will expand radio into the rural areas of Nepal. "Our long term objective is to encourage dozens or more of small stations throughout the Himalayan country," said NEFEJ executive director Om Khadka.

Radio Sagarmatha launched its own test transmissions in early June, 1997 after getting a license from the Nepali government a herculean effort. Over a dozen other applications are believed to be pending with the Ministry of Communication and Information in this Himalayan kingdom. But analysts in Kathmandu feel it is unlikely that there will be more private radio stations because of the enormous bureaucratic obstacles one must overcome. Presently, Nepal only has two FM stations both operating from Kathmandu. Radio Sagarmatha's 500 watt transmitter has just joined the government-run FM station in Kathmandu. Both stations cover the Kathmandu Valley, an area of around 400 square kilometers.

Radio Sagarmatha is an unusual experiment in other ways. Some of the country's best known media organizations, the Nepal Forum for Environmental Journalists (NEFEJ), the Nepal Press Institute, publishers of Himal magazine, and Worldview Nepal (a media related organization), have taken a lead in establishing Radio Sagarmatha³³.

UN development statistics say 75% of Nepalis live below the poverty line with an average life expectancy of 55 years. One in every 10 infants dies before the age of five, and 40% of Nepali children are undernourished. Environmental problems have been a concern in Nepal for quite some time. Some two-thirds of the country's rural population live in mountains and plateaus with only 30% arable land. Population pressures on the land in these rural areas have caused erosion and deforestation to reach alarming proportions. Low productivity, unemployment, and poverty are some of the concerns staring in the face of the country. Its backers hope that the Radio Sagarmatha experiment will boost pluralism in the broadcast media in the South Asian region, where the scene has largely been dominated by large, sometimes and monolith official organizations.

India hopes to follow this example to improve the economic and social well-being of the country's rural inhabitants, as well as to improve the communication between these communities.

1.18: Community Radio and Its Effectiveness

Generally, people affiliated with CR either as station management, programmers, listeners, or donors, believe that CR works. Programming is generally interesting, and offers viable alternatives to mass-market commercial radio in most license areas. The public interest is often served with programme offerings in health, education, agriculture, culture, politics or financial management, to name a few. Listeners seem to like and appreciate CR stations especially when subjects that they care about are aired. In short, within the development field, CR is widely viewed as a successful approach.

In a sense, the growth and spread of CR stations throughout the world can be considered a movement of social ideas and processes of development. Community based radio stations, when effectively managed by local committees, can demonstrate key principles of local ownership, elevating local voices, community participation in decisions affecting them and collective decision-making. Each of these is essential for good government and democratic values to flourish. CR stations provide venues for less frequently heard small voices to be heard in larger big media. They provide ways of organizing people living together in the same defined geographic area – or community of interest -- around their common values and beliefs.

As CR is a participatory process that aids development and social progress, its assessment contain two components:

- Assessment of the effectiveness of the process of delivering CR (station management, operation and programming), and
- Assessment of the effectiveness of CR stations in contributing to social progress of the communities in which they are broadcasting, and analysis of the impact of such contributions.

Currently, those community media organizations that undertake assessments, often termed evaluations, primarily look at the perceived impact of CR programming on listeners and the perceived views of their listeners. What is most often lacking, however, is a systematic look at the entire process of delivering CR and its programming – an analysis that must be done with the heavy involvement of the intended beneficiaries or those from the affected communities. This perspective looks at assessment as a central component of accountability to the communities, which CR stations serve. Unless such systems are well developed, accountability can be compromised.

1.19: Assessing Community Radio's Effectiveness

CR is a system that influences public and private values, helps shape public opinion and public will, rescues lost cultures and languages, and informs citizens who may be harder to reach about issues of importance to them. As such, this system is essential to governments and civil society. In order to attract and sustain CR networks within and across national boundaries there is a concrete need of dependable information on what the CR movement has done.

Assessments create knowledge that can be used to make the CR process and its individual station offerings better. No institution, whether from the community or not, can afford to remain stagnant and take its mission or its stakeholders for granted. It is needed to undertake more systematic assessment of CR because liberalization of media may ultimately result in more favorable legislative and policy climates for it, in many parts of the world. Solid assessment reports can help show regulators and legislators that CR is indeed contributing to social progress of a nation.

Why to assess the effectiveness of CR station? The probable answer to this question may be, it is going to help the CR stations. There may be several other reasons, because there is enough history and available data to make analysis of short-term and long-term outcomes sensible. Because there has been significant financial investment by donors ranging from large bilateral and multilateral institutions to individual donors who have built community stations in Latin America, Africa and Asia, such donors need to know if their money has been put to good use or not. Also, because competition can only

increase, due in part to rapidly exploding communication technology which can drive costs down, more CR stations may spring up in those parts of the world with broadcast legislation. On the flip side, we are already seeing dramatic growth of commercial radio stations within developing countries.

As an organization, AMARC and others including CRF can only benefit from cementing its base and demonstrating to all its constituents that the CR process not only works but is essential to the movement of development goals. CR contributes in numerous ways to shaping public attitudes and beliefs, informing citizens, catalyzing dialogue, increasing community participation in decisions that affect them, promoting local ownership of communication processes, and mobilizing members of the affected community. Systematic and regular assessments of both the process of CR and its impact on moving societies needs to be carried out on a regular basis. And finally, regular assessments of the CR process will lead to better radio programming. Review of available literature on community media, community radio, and participatory evaluation revealed no single vehicle or tool that can be automatically adapted to the type of systemic assessment of the CR process. However, there is a myriad of available sources of assessment tools for development or for media, parts of which can be adapted to the challenge of CR.

The nature of CR itself, being participatory and adapted to the cultural, social and political context of each region, country and community, calls for approaches to impact assessment, and even systems assessment, that are consistent with the philosophy of participation and local ownership. Any assessment should serve the needs and interests of the CR constituencies. That is, the people from the community where the station operates. Assessments will be done in a participatory manner involving all stakeholders and constituents such as listeners, station personnel, affiliated community groups, NGOs and universities³⁴.

Usually social scientists are using a two-tiered approach for Community Radio assessments:

- Looking at the effectiveness of the total process of delivering CR for a defined geographic or franchise area (system effectiveness)

- Assessing the effectiveness of CR in bringing about shifts in public values and social norms leading to social progress; and analyzing the impact of such contributions to a given society (impact or social influence). In both the cases, participatory approaches are preferred in which the people involved in the systems or in the processes determine what will be assessed and why, what are the indicators of change, how will they be quantified or qualified, what the data means for their community, and how the knowledge garnered will be presented and shared.
- System view of CR effectiveness. This type of assessment can take a short-term or longer-term view. The emphasis is on station delivery, not just programming, with evidence of movement. Indicators can be determined and monitored by people of and from the affected community, with results shared broadly within the community. The vehicle can be written questionnaires or face-to-face individual or group meetings. It may be preferred that a combination of these means are adopted to arrive at the results.

Status of Community Radio in India (as on 15.11. 2012)

| | |
|---|-----|
| Total number of operational Community Radio stations in India | 141 |
| Total number of Community Radio stations run by educational institutions | 85 |
| Total number of Community Radio stations run by (NGOs) / Voluntary Organizatins | 45 |
| Total number of Community Radio stations run by KVKs/SAU | 11 |

Source : www.mib.nic.in/communityradio

1.21: Rationale of the Study

Many scholars have written about CR, how it promotes community participation and community ownership, how it offers alternative programming for social and national development. In the Indian context many of the scholars and organizations during the

past ten years have studied and written about the power of CR and more or less there is an unanimous consensus that it is an effective tool for social change and development.

But, there remains a need to make a specific study of how CR stations over a periods of time have moved development forward in their coverage areas are effecting people and societies. The need for documented primary research, and useful indicators to measure effectiveness was highlighted in a global assessment of CR, conducted by the AMARC in 2006 (AMARC 2007). In his foreword Secretary General, AMARC, Mr. Marcelo Solervicens writes there is need for appropriate tools and indicators to evaluate CR social impact that go beyond information dissemination indicators or small project impact on individuals. Some specific experiences point to the need for further research on how to increase the effectiveness of CR. To do so, the most important challenge is to embed participatory monitoring and evaluation across the CR network.

This research study seeks to partly fulfill this information gap by studying the efficacy and effectiveness of selected CR stations in meeting the needs and requirements of different communities in the respective coverage areas with selected indicators, documenting the findings, and making recommendations for future CR initiatives. It is very important to explore what the community does with CR stations. And how both of them complement each other's efforts in changing life for the better.

1.22: Need for the Study

As stated earlier, plenty of literature on the potential of CR are available, in particular to bring social change, as its sole focus is the community as opposed to profit. There is also research that evaluates the impact of particular radio programmes on society. However, there is little documented primary research into the overall effectiveness of CR stations and few tested measurement tools to assist this. The need for documented primary research, and useful indicators to measure effectiveness was highlighted in the AMARC assessment of CR in 2006 (AMARC 2007).

This dissertation seeks to partly fulfill the information gap between the broadcaster and beneficiaries by reviewing the effectiveness of a particular CR station. The CR stations chosen for the study are –

1. Jnan Taranga Community Radio Station, KK Handiqui State Open University, Guwahati
2. CMS Community Radio, City Montessori School, Gomatinagar, Lucknow
3. Radio Bundelkhand, Development Alternatives, Orchha, Tekamgarh, MP and
4. Gurgaon Ki Awaaz, The Restoring Force (TRF), Gurgaon-122 016, Haryana

Jnan Taranga Community Radio Station is run by KK Handiqui State Open University, Guwahati, CMS Community Radio is run by City Montessori School, Gomatinagar, Lucknow, Radio Bundelkhand is run by Development Alternatives, Orchha, Tekamgarh, MP and Gurgaon Ki Awaaz, is run by The Restoring Force (TRF), Gurgaon, Haryana.

1.23: Overview of the Study

Radio can be regarded as the most appropriate medium of mass communication in developing countries with low literacy rates, poor transportation systems and very low purchasing power. Community based independent media, such as CR is now perceived by media activists and grassroots organizations as a means of enabling rural people and marginalized sections of the society to manage their own development and to acquire a sense of control over its course through self-management. It is trying to break the tradition and create space for the marginalized people with greater access to information and opportunities to participate.

CR has many names and operates with different objectives. Some CR stations are oppositional broadcasters working at the local level. Other stations are run by people without a particular political agenda in order to serve people with a humanitarian and grassroots development motive and there are radio stations that serve local minority language populations. CR has emerged from many origins, different terminology has been used: popular or educational radio in Latin America; rural radio or bush radio in Africa; free radio in parts of Europe; low-power radio in the United States; and ethnic or aboriginal radio in Australia. There might be differences in terms of operations, but all

such radio stations have one thing in common, they serve their communities in various capacities.

The concept of participatory lacks a single widely-accepted definition similarly. Participatory communication means different things to different people. However, it is such a popular term that everyone wants to use it. Although it is easy to call an organization, medium, or any campaign participatory, it is equally challenging to prove it by action. CR being run in India, are said to be participatory media. True participatory media would provide its community members a platform to participate in its initiative, establishment, management, financing, programme development, and evaluation. So, with this basic idea of participatory concept that CR of India is the model of participatory communication this research aims to explore and examine how it has, by its actions, been run as a form of participatory media.

1.24: Genesis of the Problem

In India where literacy rate is still not up to the mark and it is still common to find many rural communities that continue to live in a traditional manner. These rural communities are most of the times isolated and sometimes there is a lack of amenities regarding tools of communication as even the simple means of communication are not available in many of these areas. These rural communities often rely on what interpersonal and social contracts can provide them in terms of information. In this context, community media will have an honored and strategic role to play. They can easily promote literacy and provide alternative voices to the people. They can assure a plurality of voices in communities in a globalized world where mass media giants have opted to merge more and more, to keep their monopoly hold on information.

Further, community media is indeed a vital input to development. It makes people increasingly aware of all about development. Development becomes reality only when people take active part in the process. In the present time, community media is emerging as a prominent discipline of development communication. It aims at overcoming backwardness and is preparing necessary grounds for accepting innovations, ideas, technologies etc.

1.25: The aim :

The aim of the study is to analyse the process and procedure of CR broadcasting and to assess the utility and effectiveness of CR system in India.

1.26: Objectives :

The objectives of the study are to:-

1. Examine the awareness level of the community about CR ;
2. Examine the utility and effectiveness of CR in India ;
3. Find out how useful is CR in solving the problems of common people; and
4. Give suggestions to make Community Radio a tool of development for the country.

1.27: Research Questions:

This research study explores answers the following questions:

1. What are the characteristics/ profiles of the listeners (age, sex and occupation) of CR?
2. What are the listening patterns for the CR, total hours of listening per day; and the programmes that are most often listened to?
3. What are the uses of CR for the community people?
4. What are the public opinion about the CR, its ownership, programmes and its effectiveness?
5. What is the level of public participation in different activities of CRS?

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Review of Literature

2.1 Importance of review of literature

The basic aim of any research study is to inform people with new knowledge or discovery. To make any research more credible, it is important that it is supported with other's works which have spoken about the same topic that researcher has for his/her research topic. This is where literature review comes in. One can even have literature sources in works such as stories, comments, project, speech, article, novel, poem, essay, program, theory, and others. This is why literature review involves scanning the pages of any published literature like books, newspaper, magazine, website, webpage, collection, paper, pamphlet, and the like where researcher may be able to find any reference to the same topic that researcher is researching on.

There are many reasons why literature review is rendered as a significant part of any research or dissertation. Literature review is the part of the dissertation where the researcher will be given the opportunity to strengthen his/her research work for researcher will be citing what other reliable authors have said about the related topic. This will prove that researcher is not just writing about any random subject but that many others have also poured their thoughts on the topic and this proves that the topic is relevant and important. Sometimes it is asked what makes literature review a necessary part of the paper. Without a literature review what would most certainly be lacking is the fact that the research, without the literature review, only contains all of researcher opinions about the facts that researcher has discovered through his/her research. Thus, how can researcher further convince the committee of examiner, in this case, the committee who will examine the research dissertation? This is the need that is answered only by the literature review. By the mere fact that researcher is using "referencing" by citing what more credible people had said about the topic will build a stronger foundation for the research.

With a literature review, researcher need to establish a clear tie between the works that he/she has cited and the topic that researcher has worked about. The researcher should be able to justify the inclusion of a certain work in his/her review so as to make everything that he/she has written useful. Literature review is also unique from the rest of the dissertation part. While researcher has to write most of the dissertation with his/her own analysis, in a literature review alone, researcher will have to write purely about related works of other scholars. Similarly, literature review helps to establish a clear tie between the works that researcher has cited and the topic that researcher is writing about. While working on literature review it is very important to justify the inclusion of a certain work in one's study so as to make everything included in the study useful.

2.2 Plan of review of literature

To make any research more credible, it is important that it is supported with other's works which have spoken about the same or at least similar and related topics that researcher has for his/her research topic. Literature review helps to establish a clear tie between the works that researcher has cited and the topic that researcher is writing about. While working on literature review it is very important to justify the inclusion of a certain work in one's study so as to make everything included in the study useful. The Review of literature related to this research work was done categorically. The review of literature is based on the research work conducted in India, books on community radio published in India, research papers/articles related to community radio published in India, research work related to community radio conducted abroad, books related to community radio published abroad and research papers/articles related to community radio published abroad.

2.3 Literature review related to research work conducted in India

As such no specific research has been done on the topic that the researcher has undertaken for his dissertation which is "Community Radio in India: A Study of Its Effectiveness and Community Participation". There are various other works that have

been done in the field of community radio in India that have relevance to this research topic. The researcher is including all such works as a part of Literature review to show the effectiveness of community media in the current Indian scenario.

In the book titled **Other Voices: The struggle for community radio in India**¹ written by Vinod Pavarala and Kanchan K. Malik discusses about these other voices which have been trying hard to be heard above the cacophony over the airwaves in India that had risen to a crescendo by 2005. This book also talked about several non-profit and development organizations as well as media activists in India which have campaigned to get communities the right to set up low-cost local radio broadcasting facilities which forms the basis for this study.

Even as the government was diffident about legislation to facilitate the functioning of community radio in India. Some grassroots organizations had initiated radio projects to support their community development work. This major projects have been included as part of the literature review which is relevant to this study.

It included:

- (a) Alternative for India Development (AID) project in Daltonganj (Jharkhand);
- (b) Kutch Mahila Vikas Sangathan (KMVS) project in Bhuj (Gujarat);
- (c) VOICES project in Budhikote (Karnataka); and
- (d) Deccan Development Society (DDS) project in Pastapur (Andhra Pradesh).

(a) Chala Ho Gaon Mein: The Community Radio Project of NFI/AID

Alternative for India Development (AID), a grassroots NGO, with the strategic and financial backing of the National Foundation for India (NFI) and in technical collaboration with Manthan Yuva Sansthan started airing a community radio programme on the local AIR-Daltonganj station in the Palamau district of Jharkhand from 5 August 2001. The 30-minute programme, Chala Ho Gaon Mein (come, let's go to the village) was broadcast on FM band every Sunday at 7.20 p.m. and covered 45 villages of the Lesliganj and Panki blocks. The radio programme was put together with the help of

village reporters and digital post-production work was carried out in the state capital Ranchi (165 Km from Daltonganj).

Today, Chala Ho Gaon Mein is broadcast twice a week, on every Sunday and Wednesday, from 7.15 p.m. to 7.45 p.m. and covers more than 160 villages of Palamau, Latehar and Garwah districts of Jharkhand. All post-production inputs like dubbing, recording and editing take place in the new studio set up in the Loknayak Jayaprakash Narayan Community Technical College of AID in Garwah, 50 km away from Daltonganj, where the programmes are fully produced by the local volunteers without any external assistance.

AID preferred to start its community radio pilot project in Palamau because it is an area with poor communication infrastructure and lack of electricity. For most of the villages their only contact with the outside world was through radio. With a majority of the population illiterate, the print media had negligible presence. Television and video were yet to make inroads into the region, most of which was still without electricity. Even on radio, barring a very few regional programmes, hardly any programming caters to the rural population. The main objectives of the community radio programme of AID were: to enable people to produce programmes locally; to build expertise among rural people to speak about issues affecting their lives; to make programmes in their own language; and to rejuvenate local art forms and culture.

(b) Ujjas Radio: The Community Radio Project of KMVS

Kutch Mahila Vikas Sangathan (KMVS), an independent organization working in the largest district of Gujarat in western India for the empowerment of rural women in Kutchi society, regularly produces, in technical and creative collaboration with Drishti Media Collective of Ahmedabad, a series of participatory, local-language radio programmes. The programmes reflect the concerns, needs, priorities and issues of the women in the region and use the local folklore, music and Kutch culture to disseminate important information and development messages. Since December 1999, KMVS has been airing these programmes through sponsored Kutchi language slots on AM frequency of AIR's Radio Bhuj.

The KMVS radio team was conferred the prestigious Chameli Devi Jain Award, 2000 by the Media Foundation in New Delhi on 29 March, 2001 for its first string of radio programmes entitled Kunjal Paanje Kutch Ji (KPKJ)- Saras Crane of our Kutch. After completing 53 episodes of KPKJ in December 2000, KMVS launched a bi-weekly 15-minute radio programme Tu Jiyaro Ain (To Be Alive) in March 2001, which was aimed at addressing the needs of the earthquake-devastated people of Kutch. KMVS continued its intervention in radio by producing Kutch Lok Ji Bani (KLJB)-Voice of the People of Kutch-entirely handled by the media unit of KMVS comprising local rural reporters from the different villages of Kutch.

By exploring the entry of women from the private to the public domain, KPKJ was able to generate a debate on gender issues on the one hand, and swaraj (democratic self-governance) on the other. Gradually, other issues got interwoven into the central theme using the intrinsic qualities of Saras as she offered a bird's-eye view of the happenings and forms her own relationship with the characters of Ujjas. Some of the issues projected are: women's leadership and governance; girl's right to education; female foeticide; harassment of brides for dowry; unnatural deaths and suicides of woman; pressure on women to produce boys; maternal mortality; disregard for natural environment; cyclical drought; and lack of water resources.

(c) Namma Dhwani: The Community Radio Project of VOICES/MYRADA

In September 2001, Namma Dhwani (Our Voice) community radio production centre was inaugurated at Budhikote village, 95 km from Bangalore, in the Kolar district of Karnataka. Namma Dhwani is the audio studio component of the Community Multi Media Centre set up in Budhikote by VOICES, a Bangalore-based development communication group working for the marginalized sections of society, and Mysore Resettlement and Development Agency (MYRADA), a non-profit organization that has been working in the Budhikote sector for nearly a decade. This information and communication hub was established by VOICES and MYRADA in partnership with women's self-help groups (SHGs) of the Budhikote village and as part of the UNESCO-funded Assessing Impact of ICTs for Poverty Reduction project.

Namma Dhwani has a well-equipped recording station and three trained local persons to run the audio production centre. Volunteers from Budhikote and adjoining villages help in the production of the radio programmes. As the broadcast license to operate community radio was not forthcoming, the women's groups managing the centre decided in March 2003 to cablecast the programmes being produced by them to the village households. Now, 250 television-owning families, the village school and those who have bought radio sets with cable jacks made available at subsidized prices by VOICES tune into Namma Dhwani in Budhikote.

(d) Women Speak to Women: The Community Radio Project of DDS

In Machnour village of Zaheerabadmandal (block) in the Medak district of Andhra Pradesh, a UNESCO-supported community FM radio centre was set up in 1998 with a recording studio, control room, two transmitters, one transmitting tower and all other related facilities to function as a radio station. This station managed and run by rural Dalit women, who are members of a local NGO, the Deccan Development Society (DDS). For the women who are equipped with remarkable oral narrative skills, radio is a natural medium. The women feel that the rich cultural traditions of the Telangana region could be better sustained through a radio station that caters specially to the needs of the region. The women record programmes on numerous issues related to women's empowerment and regional problems and those that promote indigenous knowledge and local cultures through the folk traditions of song and drama. These programmes are then edited on their editing equipment in the studio, and played back on tape recorders at village sangams.

P.V Satheesh, Director of DDS in an interview with Vinod Pavarala and Kanchan K. Malik commented that: "In the beginning the idea was that we would try and transfer technology to rural people. It was heavily influenced by the barefoot theory. We thought that we would create a lot of bare footers here-bare foot bankers, bare foot foresters, something like that. But still it was quite biased towards what was called in those days, appropriate technologies. Soon we understood that any technology brought from outside and administered by outside people does not work. Our faith in peoples' own knowledge and technology grew. We understood that people have the best technologies available for

their regions, very area specific technologies, the ones which are related to peoples' knowledge systems, the ones in which people have strong long years of experience".

The goals of the project were:

To bring the voices of the marginalised from the periphery of information and awareness to the centre and give them the opportunity to make informed choices and decisions;

To foster a sense of ownership and enthusiastic participation by the community;

To be able to encourage a casteless, women-empowering, value-based environment;

To make technology accessible and relevant to rural settings;

To act as a legitimate caste to make way for legislation conducive to the opening up of community radio in India;

To investigate whether Information and Communication Technologies can help reduce poverty gaps;

To cable the entire village so that everyone could listen to Namma Dhwani programme;

To make sure that every eligible child attends school;

To educate every household about indigenous medicine;

To make sure that every household has contributed to the making of at least one programme; and

To work towards making the youth of Budhikote computer literate.

This book was reviewed by Dr.P.K.Bandyopadhyay and he writes that the book is admittedly a useful contribution to the existing body of knowledge about global developments in the area of communication for social change. It also hopes to enrich the contemporary social science discourses about alternative media in non-Western societies. He added the study however is not confined to the assessment of the examples of several initiatives of Community Radio in India alone. It seeks to carry out a comparative analysis of the national broadcasting policies/legislations of different countries of the world in this regard. These countries include both the developed world and the countries

of the Indian sub-continent including Australia, Ireland, South Africa, Canada and the United States of America.

He writes Community Radio as the third type of radio, an alternative to the State radio and commercial radio is now a reality in India. In short, it has been seen as the voice of the marginalized groups, an instrument of their empowerment and a non-profit mechanism managed by them. It did not happen just like that as manna from Heaven. It has got a somewhat longish period of consistent campaign, before the Government gave its nod of approval in November 2006. The book titled 'Other Voices: The Struggle for Community Radio in India' by Vinod Pavarala and Kanchan K Malik published in 2007 is admittedly a useful contribution to the existing body of knowledge about global developments in the area of communication for social change. It also hopes to enrich the contemporary social science discourses about alternative media in non-Western societies.' Naturally so. Because the authors did not get any opportunity to assess what has transpired after the government approval to the Community Radio Policy and, to be precise, to examine whether the policy formulation have got the desired effect or the rate of progress in the direction in terms of execution and popular enthusiasm to implement the stated objective. One may argue that time is not ripe yet to carry out any objective and categorical assessment.

So the review is restricted to what the book has purportedly sought to do. The campaign for acceptance of a third tier of broadcasting in India has a decade long chequered history . The authors have given a meticulous analysis of that contemporary history with all the relevant details . The feeble voices in different segments of the elite and lobbying by Community Radio activists got a firm base when the Supreme Court gave its historic ruling on 9.2.1995: 'Airwaves constitute public property and must be utilized for advancing public good..... Airwaves , being public property , it is the duty of the State to see that airwaves are so utilized as to advance the free speech right of the citizens which is served by ensuring plurality and diversity of views , opinions and ideas'. Intense campaign and lobbying started thereafter. One of the most significant events was the conference of broadcasters, policy planners, media professionals and non-profit organizations held in Bangalore under the aegis of VOICES, an organization based in

Budhikote (Karnataka) in September, 1996. A Declaration was adopted with deliberations on policies for setting up a structure for Community Broadcasting. It also called for regular airtime from All India Radio for such broadcasting. Thereafter UNESCO came to the scene and sponsored another important workshop in July, 2000 in Hyderabad and in its resolution called 'Pastapur Initiative on Community Radio' appealed to Government of India to make space available not only for private players but also communities. Another significant development after consistent campaign in favour of Community Radio was the workshop held by the Ministry of Information and Broadcasting supported by UNDP and UNESCO in May 2004. This helped in designing an Enabling Framework for Community Radio in India.

The book has analysed all these epoch-making events and the related issues with details including the roles of various Non Government Organisations in a lucid manner. In addition to the Introduction and Conclusion: Community Radio in India – Opportunities and Challenges, the book contains six chapters like 'Legislating for Community Radio', 'Mixed Signals'(Radio Broadcasting Policy in India), 'Facilitating Community Radio in India', 'Narrowcasting Development', 'Revitalising Civil Society' and 'Community Radio for Empowerment' Each of these chapters has thrown sufficient light on issues and challenges and responses from various stakeholders on Community radio as an ideal instrument of developmental communication and social change with empowerment. The book is not just a well -documented record of numerous initiatives but it exhibits a pleading tone of the authors for handing over this vital weapon of Change to the communities at large. This passionate zeal is writ large in practically all the pages.

Some case studies of a number of Community Radio Initiatives have been elaborately dealt with. in the Chapter on 'Facilitating Community Radio in India' ' These are: a) Alternative for India Development(AID) project in Daltonganj (Jharkhand), b) Kutch Mahila Vikas Sangathan(KMVS) project in Bhuj(Gujarat) c) VOICES project in Budhikote (Karnataka) and Deccan Development Society(DDS) project in Pastapur (Andhra Pradesh). The authors have explained the basic norms behind these projects.

The socio-economic and cultural profile of the region and the political context which has led to the growth of these community radio initiatives have been analysed and the data for the same have been collected with the help of a selected methodology. The AID programme was broadcast on the AIR Daltonganj station (FM Band). The KMVS programmes were being aired on AM frequency of AIR Bhuj. The NAMMA DHWANI programmes of the VOICES Project were being cablecast to the concerned village households. Later 250 television-owning families, the village school and those who have bought radio sets with cable jacks at subsidized rates tune in Namma Dhvani in Budhikote. The programmes of the DDS were being played back on tape-recorders at village 'sangams'. The study has shown how these rudimentary efforts of Community Radio by the Non-Government Organisations have paved the way to the formulation of the Community Radio policy as an effective tool of the two way flow of communication.

The study is, however, not confined to the assessment of the examples of several initiatives of Community Radio in India alone. It seeks to carry out 'a comparative analysis of the national broadcasting policies/legislations of different countries of the world'. These countries include both the developed world and the countries of the Indian sub-continent. The countries like Australia, Ireland, South Africa, Canada, and the United States of America have come under the scanner of the authors. In South Asia, Nepal happens to be the first country to have initiated efforts in autonomous community radio broadcasting by non-government groups Radio Sagarmatha was the first radio station to get a license in Nepal in May 1997. Even in Sri Lanka, the Kothmale F.M. Community Radio Station is one of the four Community Radio stations operating under the Mahaweli Community Radio (MCR) Project of the Sri Lanka Broadcasting Corporation (SLBC).

The records of the countries like India, Pakistan and Bangladesh are, however, not very encouraging in the field, the authors have lamented. As already stated, the scope of the research is limited to address the critical issues concerning Community Radio and assess the ongoing experiments in four states of India through case studies with an understanding of the social, economic, political and cultural dynamics. In 2010 the analysis has somewhat dated with a lapse of over three years after the government approval of the policy in November 2006. One is tempted to know the extent of progress

and, if tardy, the reasons therefor. But alas! One has to be disappointed. The authors are, however, not to blame. They have, in fact, stated that the apprehensions that 'secessionists, militants and subversive elements would misuse the medium' are misplaced. They have a veiled criticism that Rupert Murdoch is being believed instead of the poor, the unlettered and the marginalised. Even then the real point is that in a diverse and pluralistic country like India the acid test is whether and how many genuinely committed organizations or persons are coming forward with their projects with a sharp weapon like the Community Radio and whether they would carry out the job in a sustained and selfless manner. After all, experience tells us that there is always a yawning gap between appearance and reality . Of course one need not be pessimistic in approach and always persevere to make the genuine Community Radio a reality.

Despite all this the authors deserve kudos for their painstaking research and an in-depth study. The book needed a somewhat tight editing to eliminate certain superfluous elements, as the format gives the impression of an academic dissertation, rather than the flavour of a smooth, and delectable reading material.

In the book entitled **Community Radio in Asia : Putting people in charge**², by Carlos A. Arnaldo & Louie N. Tabing, Ashish Sen and Ramnath Bhat write about Namma Dhvani : Challenges to community radio in India . They write tossed about in the wake of government guidelines, the initial euphoria to develop community radio, has since given way to substantial concerns in the face of slow progress and problematic implementation. In some ways, the legislation has produced more questions than solutions regarding the course of community radio in the country. While there are no easy answers, it is evident that the current stage of consolidation poses challenges that question both the policy and its implementation.

The current policy subsumes as a single category both campus radio under educational institutions and community radio supported by NGO applicants. However, do campus and grassroot communities reflect the same identity? Can they? The question is particularly significant in the context of community ownership and management. Ownership and management are critical for community radio to operate. But while

campus radio transmits programmes by the students, the radio station's management and ownership does not rest with the community of students who are transient in the university. On the other side

of the coin, some advocates of community radio have articulated their concern regarding the possibility of undue domination by or influence of an NGO over the rural community.

The cost and access of appropriate technology for community radio poses yet another challenge. Currently, transmitter and antenna costs articulated by authorised dealers like BEL and WEBEL range between Rs 4 lakhs to 5 lakhs. This amount is considerably more than global market prices and does not conform to the spirit of the policy, which underscores that community radio is a voice for the voiceless.

States, China, Indonesia and the Philippines are far more modest. This overpricing is all the more outrageous because of the potential market for transmitters, modestly estimated at 5,000 in this initial period. Concerning transmission, the policy permits a transmitter power of 100 watts. However, given the diversity of topography in the country, this seriously cuts back the coverage of FM transmission over mountainous and hilly regions like Kutch in Gujarat (where one of the first community based initiatives in the country was started). The fact that mobile broadcasting is not permitted poses yet another limitation: it will not be possible to give live coverage of cultural events in remote villages.

A further constraint is linked to the 'age' of the NGO applicant. Currently, the policy permits NGOs that have been in existence for three years to be eligible for licenses, presuming that this duration is long enough to judge the track record of the applicant. However, in areas vulnerable to floods and famines, there are credible and community based NGOs that have come up only very recently. The aid and disaster relief NGOs in the tsunami hit areas in South India are cases in point. And in other cases, suppose a community itself wishes to create its own NGO or community association to own and run the station. Would they have to wait three years to show their track record?

Finally, a substantial challenge pertains to awareness and understanding of the function and potential of radio in a rural community. Despite consultations and workshops that have taken place in different parts of the country, community radio has yet to take on the dimensions of a truly mass movement like the right to information struggle in the country. Admittedly, a movement needs time to grow. But in addition to time, it is necessary to put into place efficient mechanisms to build community radio in the whole country, proportional to the size and needs of each community. At present, the list of applicants for radio licenses are heavily skewed towards educational institutions, and very much less for grassroots communities. Part of this is due to the earlier eligibility of campus radio in 2003.

But the main reason for this lacuna is the fact that many communities are totally unaware of the potential of radio, its practice and advantages for the people. In this fragile context, it seems all the more logical and all the more necessary to create a countrywide network. Early in 2007, a few months after the community radio policy guidelines were announced, the Community Radio Forum was formed. However, almost a year later, the Forum is still only in the final stages of registration. This slow process has impeded its growth, scale and lobbying potential.

The relevance of a membership-driven community radio forum in the country cannot be underestimated. If community radio is to reach its proper scale in the country, it needs a legitimate network that can lobby, influence policy and build strategic alliances with key stakeholders. The Community Radio Forum provides such a platform, but the pace of its work requires deliberate acceleration if demand is to be commensurate with supply.

The **Community Radio Handbook**³, published by UNESCO was reviewed by Jayalakshmi Chittoor. While reviewing the book she writes UNESCO has supported research and studies into the issue of Community media, since 1982, it has also set up community radio stations in Africa and Asia. The 1997 UNESCO World Communication report covered a section on the growing 'movement' of community

radio, identifying Community Radio as a medium to give voice to the voiceless, and as a process of enabling marginalized communities to express their views.

Community Radio provides a unique medium for citizens to share their views with the community as well as critique governance decisions. The notions of transparency and good governance take on new dimensions and democracy is reinforced. Timely and locally relevant developmental information can be shared using this medium of particular significance is its power to jump the illiteracy divides, allowing the unlettered women to become active participants in social change process. It thus emerges as one of the most promising tools of community development.

Homa Bay projection in Kenya was the first Community Radio in Africa. In the age of convergence technologies, with the advent of online communications and multimedia, Sri Lanka's Kothmale Internet Radio experiment created by Wijayananda Jayaweera and Louie N. Tabling of Tambuli Community Radio and creator of 'Village on the Air' and numerous others have emerged as champions, innovators and leading experts whose work has led to advancement of Community Radios. The experiences of UNESCO's various projects have been well documented in several reports. This handbook has emerged as an invaluable addition to the resources on Community Radio.

The introductory chapter highlights the basic ingredients necessary to set up a Community Radio station enabling the community to think the communications needs and demystifying the infrastructure and 'soft' needs. Given that there are 2 billion radio sets (The number continues to grow) and 20,000 radio stations around the world, the scope of outreach can be almost global. While a traditional radio stations could cost as much as USD 20000, a Community Radio station can be set up with just USD 3000. The ultimate judge of the radio program is a listener and the Community Radio often produces stuff that is valuable to the listeners.

The handbook is a guide to not only setting up a station but it helps an NGO or community to respond to the communication needs of the communities it serves. It is divided into eight well thought out chapters. The first chapter addresses the fundamental

principles and features of Community Radio and traditional broadcasting and its evolution; especially in the context of globalisation. It emerges as an important medium. The second chapter covers features and functions of community radio, followed by two chapters dedicated to legal and technical aspects respectively. The fifth chapter provides a hands-on guide to getting started, covering preparatory, management, location, legal, programming and sustainability aspects, besides fund raising. The sixth chapter is dedicated to programme policies and balancing news and views, and ways to focus on educational, cultural and religious broadcasts besides telling the reader on ways of doing audience surveys. The seventh chapter deals in framing a code of conduct, selecting community broadcasters and the training needs and how it can be fulfilled.

Five detailed case studies form the best practices and lessons learnt from Radio Olutanga, Sagarmatha, Ada, Bush Radio, and Radio Chaguarurco from Philippines, Nepal, Ghana, South Africa and Ecuador respectively. The reviewer recommends this book as a must-read-and-collect resource for all interested in community radio.

Ram in his article **A new vision for community Radio in India**⁴ tells that Community Radio is a subject which is gaining popularity thick and fast in the world of development and social communication. The top down communication models of the 70's have lost their sheen considerably, and the new keywords are inclusion and participation. While there is no doubt about the potential of the medium, and enough success stories to demonstrate its feasibility, there is very little to cheer about with the Indian story. Before harping on the lackadaisical movement, let us for a moment establish what is definitely positive. India is perhaps the only country in the South East Asian region to have a separate and distinct policy for community radio. Countries like Nepal do not distinguish between commercial and community radio, in spite of more than 15 years of history. A strife stricken Sri Lanka places community radio squarely under the Sri Lanka Broadcasting Corporation. While stations like Kothmale CMC has shown remarkable participation, the station manager, technical manager etc are all 'employees' of SLBC, and all advertising revenue goes back to SLBC. In recent years, the pressure to consolidate the advertising pie for CR has only increased steadily. Secondly, the Indian policy places community radio within the framework of Article 19 of the Indian Constitution which enshrines the freedom of speech and expression. This means that it

recognizes the fundamental right of communities to express themselves, and further recognises community radio as a legitimate tool for expression. In contemporary development communication debates, Amartya Sen has also said that giving a voice to the voiceless is a form of development. In this sense, the Indian policy is an admirable one and has already inspired a similar policy in Bangladesh. Thirdly, and this is not a popular opinion, the Indian policy, allows for a maximum of 100 Watts ERP (Effective Radiated Power) and maximum 30 meters height for the tower. This on a FM band gives about an average of about 10-12 kilometer radius of coverage. In a diverse country like India, it could be dangerous to have community radio stations with a large coverage area. It could actually lead to local and regional media monopoly and eventually an exercise in cloning All India Radio. We already have Low Power FM AIR stations, and there is no need to reinvent the wheel. Lastly, the policy explicitly states that the community radio's management structure should be reflective of the community it seeks to serve. This is an excellent addition to the policy which aims to give political power to communities through ownership and management of media. Only participation is not enough to give rise to ownership. Formal community ownership is an aim which has been formalised through this policy.

2.4 Research studies related to Community Radio in India

The researcher has included some of the research works conducted by the Indian scholars in the field of community radio which are interlinked with the researcher's study. Some of them are follows:

In a research paper titled KRISHI COMMUNITY RADIO STATION 90.4 FM : Voice of the Farmer⁵, Prof. L.V.Hirevenkanagoudar and Mr.S. Davendrappa write "TV gives everyone an image, but radio give birth to a million images in a million brains" said by Peggy Noonan. As for the above said words television is radio without the imagination. But radio gives birth to a million images in a million brains. People are listening the radio from many years. First time when people listen radio it can be magical experience for them. Because of the introduction of television the rate of radio listening was considerably low. But now a days by the introduction of the channels in cities, again the radio got back its value in the society. If the media is owned and managed by the

community it can reflect their insights, native wisdom and heritage. It connects as a powerful tool to inform and educate people about new ideas and technical innovations for their own social, economic and cultural development.

When radio fosters the participation of citizens and defends their interests: when it reflects the tastes of the majority; when it truly informs' when it helps resolve the problems of daily life; when all ideas are debated in its programmes and all opinions are respected; when cultural diversity is stimulated over commercial homogeneity; when women are the main players in communication and not simply a pretty voice. The community radio service catering to the interest of certain area, have brought big changes in Radio Industry. Based on the popularity of Community Radio Station in December 2002, the Gol approved a policy for the grant of licenses for setting up community radio stations to educational institution and NGO's.

The programmes of this station are in the local Kannada dialect but sometimes the speakers use simple English and Hindi. The content is mostly collected from the scientists of the University of Agricultural Sciences, Dharwad and Bangalore progressive farmers and officers of the development departments from the state government. The information will be time bound and location specific advice to the farmers. The basic idea behind this was to reach the farmers through the medium of radio and try to address their problems. The Channel with the catch line 'Raitarinda Raitarigagi' [By the farmers for the farmer], not only deals with issues related to agriculture but also issues such as health, nutrition, hygiene and income generating activities for riots. In the beginning Krishi FM was broadcasting programmes in FM 90.4 for two hours, each in the morning and evening. But now it is broadcasting for three hours each in the morning and evening. The effective radios of this FM around 10-15 km, this station is broadcasting the latest agricultural technologies by successful and experienced farmers, experts and folk literature etc. The Krishi FM 90.4 MHz UAS channel is to educate the farmers on cropping pattern, improved agricultural practices, agricultural technologies, animal husbandry, Poultry farming, horticulture, fisheries, environment, self help group, income generating activities. The KCRS functioning is based on the suggestions of technical

advisory committee. This committee includes all the divisional heads of the University, development departments, input agencies, NGO's, farmers and farm women.

The committee chalks out the programmes that catch the attention of farmers, seasons for instance. It has well setup studio and equipments and all digitalized equipments in the studio to record and editing of programmes. For field recording staff using the 'Flash Recorder' for the recordings of outdoor programmes. This Krishi FM plan the programmes depending upon the farmers needs. At present FM station is broadcasting the programmes such as "Varada Basanna Charche" (Which is very popular in villages), Soundry Lahari, Interview with the scientists serious jeevanakkondu nage chuchumaddu, Aduge Mane Arogya Kendra, Krishi Chintrana(which includes discussion with farmers), Farmers and Scientist discussion, Farmers and Farm Women Experience and successful events sharing, addressing fortnightly hints, Krishi vachanagalu, Folk songs, Hantipada, seasons songs, Bhajane etc. All the programmes are in Kannada that too in the North Karnataka desi style to catch the attention of local farmers. The programme consisting of 30 to 40 minutes Science for Women and 25 to 30 minutes National food security mission proyojit programmes are being broadcasting through KCRS.

The programmes are broadcasting from 6 AM to 9 AM and 5 PM to 8 PM daily. The Krishi Community Radio at University of Agricultural Sciences, Dharwad was started functioning from 17-05-2007. Till now it has broadcasted programmes on Agricultural Horticulture. Animal Sciences protected cultivation, irrigation, Home Sciences Food and Nutrition, Textiles Family Resource Management, Human and Child Development and Income generating activities. Market intelligence, weather forecast and cultural aspects. The data shows that knowledge gained in agriculture by programmes of KCRS that Interview with farmers and scientist related to agriculture programmes constitutes about 30.61 percent which is more best programmes to get more knowledge on agriculture similarly the programme varada basannana charche was 30.61 percent also the best programme to get more knowledge on veterinary aspects pakshikasalahe, chat programme and other allied aspects were the major area to fulfilling the knowledge in agriculture for farmers and farmwomen.

The findings indicate that the perception of the listeners towards programmes, the perception towards programmes usefulness is about 71.43%, adequate message was 68.37%, followed by the respondents pursued 55.10% for to repeat the programmes and 51.02% of the respondent pursued reality of the programme was good. To conclude it can be said that Krishi Community Radio is doing very good work in the transformation of agricultural information to the rural people. It should be encouraged and information has to be provided in local dialect and using simple language because we are catering to a largely illiterate society and resource poor people. More than 50% of the women were eager to participate in organized group listening and felt that radio programme can be useful in finding solution to the community needs. They wanted information on farming techniques and health related problems. More than 50% of women were interested to participate in community radio programme.

2.5 Research articles related to Community Radio in India

Community Radio as an Alternative Tier of Broadcasting- The Challenges and Prospects in India⁶ In this research paper the writer talks about the term community radio he writes the word community radio conjures up a mix of reaction in the minds of Indian people. Sometimes the responses are optimistic as it recalls CR stations, which have achieved spectacular success. But the responses are depressing when the dozens of unpopular and neglected community radio stations comes to one's notice. This dichotomy confuses one about the success of the media and raises questions about its future. The questions which come to one's mind are - can community radio as a tier of broadcasting be viewed as a real alternative to the public service and commercial enterprise broadcasting models? If yes, has it got the attention and recognition it really deserves?

According to this research paper the word community radio conjures up a mix of reaction in the minds of Indian people. Sometimes the responses are optimistic as it recalls community radio stations, which have achieved spectacular success. But the responses are depressing when the dozens of unpopular and neglected community radio stations comes to one's notice. This dichotomy confuses one about the success of community radio and raises questions about its future. The questions which come to one's mind are- Can

community radio as a tier of broadcasting be viewed as a real alternative to the public service and commercial enterprise broadcasting models? If yes, has it got the attention and recognition it really deserves? If no, what ails community radio in India? What are the challenges community radios faces in India? What are the opportunities available for the growth and appropriation of community radio in India especially for democratization of information?

In addition, it also explores the positive actions that can shape community radio as a powerful sector in India contributing to poverty reduction, development objectives, inclusiveness and democracy building in local communities around. Also, community radio can find tremendous opportunities in the socio-cultural and linguistic diversities in India to evolve into a powerful alternative tier of broadcasting.

This research paper also suggests that the future of community radio is linked to its ability to empower communities to speak for themselves, to give voice to the voiceless, to be a force for social-economic transformation and its specific contribution to a pluralistic media landscape. Catering to the popular expectations, community radio has evolved as an excellent tool for facilitating participation, empowerment, and positive development through widening of horizons of listeners. Many of these stations have provided choices to the listening communities who have become subjects of their own development. With huge resources to communicate on, especially the enormous socio-cultural and linguistic diversities, India provides a perfectly suitable environment for the proliferation of community radio as an alternative tier of broadcasting.

To achieve, this community radio stations must demonstrate the capacity to have relevant, participatory and creative programming that attracts the audience and encourages access to the media. Exploring sources of revenue is equally essential, without which the stations fail to attract creative practitioners to ameliorate radio production, increase community participation and pertinence of programming. All these issues must get adequate attention of all those concerned. Otherwise, radios in India will emerge as just another media form without having much to offer to itself or to the communities it evolves in. Community radio can generate the changes necessary in development, only if the system is maintained in the true spirit of the concept.

Community Radio Opportunities and Challenges: A Legacy of Struggle for Survival in a State and Capitalist Controlled Media Environment⁷ International Communication Gazette. In this research paper Cammaerts Barl talks about the innumerable success stories of community radio as a catalyst of positive social change in rural parts of India, that speaks volumes about its potential as a change agent. A living example is the use of community radio as a platform for the villagers to communicate and air their grievances and requirements in Angada block of Jharkhand (Shively, 2010). The successful airing of programmes spanning across disaster preparedness, marine education and safety measures in the sea that saw tremendous participation from the residents and helped in creating a close knit fishermen community by the Kalanjian Community Radio in Tamil Nadu, in the post Tsunami scenario demonstrates the development role of community radio. However, despite all success stories, setting up and running an effective community radio faces a lot of challenges, the biggest issue being that of sustainability. Among the major reasons observed is lack of community interest, insufficient content, sporadic financial assistance. All these, combined with the bureaucratic problems of getting a license hinder the process of growth of community radios in India. Financial constraints hurt the community radio movement in India. There is neither central assistance nor adequate source of income for community radio stations.

A possible way out for addressing the financial constraints could be follow corporations to set-up community radios as a part of their CSR activities. As Jayaweera argues, 'CSR can prove to be an excellent tool for managing plurality in a society and fostering democracy'. Limited and restricted advertising may be allowed as it will provide an alternate source of revenue, as has been seen in some models in existence in other countries. Changes can be introduced for local messages and announcements on the radio.

Community Radio in India - Scripting a New Role for Development⁸. The writer throws light upon various studies associated with practicing community radio for development in India that have flooded news -report, journals and conferences over the last five years. A lot of statistics have been computed and a number of reports are

published to quantify and describe what is happening and who is affected and how, especially in third world countries. This research paper is all about how the community radio experiments are changing the developing world and what happens to the people who do not have access to mainstream media. The paper looks community radio as a whole new world providing communication development support to the peoples residing in far flung areas of India.

The paper examines an in-depth analysis of the existing framework of community broadcasting in India along with historical background, legal and financial aspects, policy interventions, government and corporate interest. In this paper the effort is also made to find out the best possible practices to bring community radio as a community participatory tool in India to ensure the participation of the underprivileged sections of the society in designing, producing as well as subsequent airing of radio programs mostly based on local community issues, problems, needs and interests.

Reviewing the present India scenario regarding community radio one can say that priority needs to be given to the issuing of community broadcasting licenses to rural areas and other regions and communities that are at least developed in terms of various socio-economic indicators. This is also based on the fact that the least developed regions and communities of the country are also least served by the media. While the crux of the problem in several instances might lie with a reluctant state, civil society needs to get its act together. This, in turn, demands a review of the demand-supply equation. For instance, the observation that the demand for community radio is restricted needs to be questioned and dispelled by effective documentation, networking, capacity building and strategic alliance building (Thompson, 1995: 89-97).

Concept of Mobile Technology in Community Radio⁹. In this paper the author examines the utilization of mobile technology in community radio stations for information transmission, development and bringing about social change in societies. The developments in information and communication technology (ICT) sector have resulted in declaring that we have entered into a new stage in human existence i.e., the information age. CR is one information communication tool through which information is

communicated among the rural people in the participatory mode. Combination of the media is more effective rather than the individual medium. If the message is presented among the rural people with the mobile phone in community radio station, it would be more effective. As Brainard (1978) encountered that different media combinations are likely to be differentially effective. Commercial radio stations often rely on the private sector for assistance. In setting up their SMS music service, for example, 'Radio One' in India partnered with international software providers Zegro and RCS. But, where funding falls short or internet access is limited, such partnership may be difficult, if not impossible for community radio stations. The integration of SMS and mobile technology with community radio seems to be at a nascent yet promising stage, ripe for proper documentation and development of global tools and processes. For the present time, integration remains an ad-hoc and highly individual enterprise. As distribution systems of news and information to mobile phones become more common and less expensive, technologies will spread in the developing world.

The invention and diffusion of information and communication technologies are said to be revolutionizing work and family life. It is widely believed that technologies like the mobile phone and e-mail are blurring boundaries between personal life and the workspace. While for some commentators these developments represent a threat to the quality of modern life, for others they represent new opportunities for integrating the spheres of work and family. This is the era of information and communication technology. If message is communicated with the mobile phone in community radio station, it could be more effective rather than solely. Community radio is the fastest growing media for change.

Revitalizing Rural Development through Community Radio¹⁰. In this research paper the author has tried to look at the role of community radio in agriculture and rural development. If used in conjunction with other modes of promoting agriculture and development, community radio can play an effective role in accelerating social change. Community radio, in essence is a type of radio service that caters to the interests of a certain area, broadcasting material that is popular to a local audience through participatory-based knowledge sharing. In a pluralistic society, like India, it encourages

the specific community's social, cultural and political identity by operating with the community and for the community's welfare. The basic technical know how including transmitter and signaling system should be demonstrated carefully to the community people.

There is a limit to transmit demonstrative knowledge through the radio medium. But the highest impact which can be obtained through the community radio broadcasting is an awareness and understanding of problems and encouraging possible stimulation and motivation to take action against it. The base line objective of the expansion of community radio in rural India is to encourage a sustainable agricultural communication. In order to enhance communication activities and for the farmers to be fully involved, it is necessary to train the farmers themselves in communication skills so that they can actively participate in the transfer of knowledge and technologies. It's a techno-based audio medium where important local issues are broadcasted with the local people's ideas and opinion.

Since the total process lies on a horizontal mechanism, then the participation must be ensured at every level in production and management of their packages. There is also need to create farm broadcasting units at common gathering in the village (choupals) where important issues regarding agriculture, health and hygiene can be discussed for the content of the community broadcasting. Broadcasting experts, extension worker, local panchayat members and the villagers as a whole can meet and share their ideas and opinions. These units would then distribute the content to the community stations to reach finally to the end users.

Community Radio Voices in Asia¹¹. In this research paper Dr. Charulata Singh examines about community radio broadcasting which is a non-profit service and how it is owned and managed by a particular community, usually through a trust, foundation or association. Its aim is to serve and benefit that community. It is, in effect, a form of public-service broadcasting, but it serves a community rather than the whole nation, as is the usual form of public broadcasting. The liberal governments in many Asian countries have promoted freedom of speech and information communication flow in varieties of methods for national and social developments. The establishment of community radio in

many Asian countries is seen as a new wave of surge in media liberalization which is spreading very rapidly.

The fight for expansion of community radio is very much a part of larger debates around spectrum reform, media democracy and the right to communicate. The biggest challenge that community radio is facing in Asia is to come up with an economically viable models which do not depend on grants for their survival. The struggle remains to strike the balancing chords, which will tune the community media for the benefit of the community. Some experiments where foreign funding is involved face the risk of falling prey to foreign agenda.

Through community radio the people derive a new meaning of the word democracy. It leads to peoples' democratic communication and empowerment in a real sense. Community radio makes local officials to be subtly mindful of their actions and decisions. It is important that a culture of genuine democratic communication is developed among the Asian countries, which make the leaders accountable irrespective of the regulatory systems. Community radio has the potential of becoming the voice of the voiceless.

2.6 General Articles related to Community Radio

The researcher has also included some of the article on community radio published in different magazines/ newspapers which are related with the researcher's study. Some of them are follows:

Community Radio for Rural Development¹². According to the details, the economics of media production limit it into becoming a homogenizing mass media. Television and radio network, print media, internet service providers, all have to bow to the demands of 'market forces'. With this style of production, comes the inherent need for revenues. As revenue generation is primarily advertisement and consumer led in most media markets of the world, this usually translates into programming being generated for those members of the audience who have more purchasing power. The needs and concerns of the rural and the marginalized, which constitute a large majority of populations of developing countries, are largely ignored.

Further, community media is indeed a vital input to development that makes people increasingly aware of all the developments. Development becomes the reality only when the people take active part in the process. In the present time, community media is emerging as a prominent discipline of development communication. It aims at overcoming the backwardness and is preparing necessary grounds for accepting innovations, ideas, technologies etc. and implementing development programs of all kinds.

Financial Aspects of Community Radio¹³. According to this information most of the community radio programs in the developing countries have started with the support from some outside donor either national or international. Presently, finance has not been the main problem with the community radio movement in India. There are several donors (the corporate sectors) who realize the value of the community broadcasting in a country like India and are ready to offer assistance in setting up community stations. The real bottleneck (block) is the licensing process. But, the very fact that most of the stations in India are running, many of them are doing well and some have even saved enough to expand their facilities and services confirms the belief that community radio can become fully sustainable.

For this, the communities need to intimately involved in the process of planning, establishment and operation of the station. Once the people feel that it is their station, that they must run it and that it must continue to serve the community, the station will become sustainable. Here what is required is the motivation and the enthusiasm of the local community to use the medium. The direction of media reform in India is mostly viewed in the context of demand and supply. The first emphasized on 'market is the mantra' while the latter relied on the course of reforms taking place in the existing media policy. India is a country of daunting socio-economic divides accompanied by a formidable diversity of languages, dialects and cultures. The potential for community media have assumed paramount significance in past several years in India. However, judging media trends it is observed that there is still a wide gap between the potential and practices of community media in India.

Community voices are struggling at the periphery of a contrasting and often iniquitous media landscape. Moreover, limited persons can only get the benefits of the development those who can afford to have the required information. In this way the nature of the development will be exclusive rather than inclusive. Here only free media can bridge the gap. Free media is a leading force in informing and educating citizens, monitoring government and exposing misconduct. 'Medium is the Message' - the historical statement by Marshal McLuhan, (Understanding Media: The Extensions of Man, in 1964), actually revealed a techno centric concept on information flow. No doubt technology adds some value or even makes the information flow quite faster, but content is the nucleus in the message, not the medium. So, for the development in the rural community content should be disseminated to the receiver in the right time and at the right place in easy and accessible format and that role can be significantly played by community media only.

2.7 Research Studies related to Community Radio conducted abroad

The researcher has studied some of the research works done by the foreign scholars in the field of CR which are interlinked with the researcher's study. Some of them are follows :

In his book Communication, Community, and Democracy: Toward a Theory of the Communicatively Integrated Community¹⁴, Lewis A. Friedland asks whether the concept of community is of continuing relevance in a postindustrial society that is rapidly advancing to a networked form of social organization. The author argues that community is necessary for democratic life to function, and asks what new forms of integration might emerge to create the boundaries necessary for community reproduction. Turning to Habermas's theory of communicative action, the author shows the relevance of the two-level concept of society, system, and lifeworld for addressing this question, and proposes the concept of the communicatively integrated community as a framework for understanding the central role of communication in producing community. Finally, the article offers a mid-range analytic theory of community communication ecology as a frame for connecting this larger theory to the specific analysis of communication and community.

The alternatives of campus radio broadcasting¹⁵, published in the Canadian Journal of Communication, Brian Fauteux explores the construction of alternativeness on Canadian Campus Radio broadcasting, using the CKUT Radio-McGill programme Underground Sounds as a case study. The purpose of this study is to understand campus broadcasting within the contemporary terrestrial broadcasting environment, looking at literature that theorizes and conceptualizes ideas about what makes campus broadcasting alternative from other broadcast forms, and which factors influence and structure the boundaries and limitations of alternativeness on campus Radio and how terms and concepts such as alternative, local, independent, community, and scene are used on campus-community radio programming, and how these terms construct a broadcasting character that may or may not be similar to notions of the alternative, independent, local, community in music scenes and identities. The on-air treatment of these terms are put beside to the way they are discussed in the popular music and cultural industries literature. As well, prominent Canadian broadcast history and policy as it relates to campus is a significant component of this study, particularly its role in shaping the structure and mandate of Canadian campus radio.

Navid Razi and Eli Jordan are all-stars on their campus radio station at UT-Arlington, but you can't find them by turning the radio dial. Instead, to hear the sports talk hosts banter about concussions, you need a computer mouse or an iPhone app to find where the duo merges old-style radio programming with the digital age. I think it's the future of everything, Razi said. You can link so many different things. Razi, 26, and Jordan, 29, also have a website, where they post articles. Razi and Jordan are touting their experience as they fix their resumes and pitch themselves as a sports talk team. Their college radio days at UTA have come during an era some broadcast educators call "an experimental age. Traditional radio fare - sports, news and music - is being streamed online so people listen from all corners of the world. Throughout the country, commercial radio stations stream their signals through websites, and hundreds of Internet-only radio stations offer programs. At the University of North Texas, FM covers university athletics online and provides live broadcasts Festival. All radio stations commercial, college are going through a metamorphosis where they are exploring social media and how they can use social media to build their audience. UTA lost its traditional radio station in the

1970s, but it was reborn this decade by streaming programming online. It has moved past experimentation and continues to evolve with new technologies. They are embracing the new things that come on board and try to stay current. They don't see the Internet going away anytime soon. They think Internet radio in some form is going to be around for a while. Station branding has been stepped up, with the station's name and logo becoming more visible to the public. The station has also added more servers and capacity. Better computers allow the station to make the stream available on more computers and mobile devices. The station is also partnering with more record labels and vibrant youth radio is important in a college town. Kids want to know what's happening in Arlington in the city where they go to school and live, It is cheaper in the long run. You don't have a broadcast tower and tower maintenance. You don't need a lot of staff to staff any Internet station. One of the station's big selling points is its mobility. You can take us with you, You can access us on your phone. You can put us in your pocket. UTA Radio, which sits just miles from Rangers Ballpark in Arlington and Cowboys Stadium, is tying content to high-profile events and issues in its back yard. Capitalizing on Arlington's sports culture helps broadcast students stand out in a tight job market. Just having the Super Bowl you can access for any media is dynamite.

In the of September 1994, The M Street Journal reported that out of 11,565 operating radio stations, 370 were programming alternative rock as their primary format. Of these stations, 276 were noncommercial. Listed as the tenth most popular format out of twenty-nine, it is apparent that alternative rock is growing as a fundamental format. Thus, it can be projected that alternative music will continue to maintain, if not expand, its influence on college radio stations. Add to this that with more than 1,100 college stations to appeal to, many bands just breaking into the music industry can be heard across the United States. In 1992, a study was conducted which specifically sought to analyze programming elements in public radio. Conducted on behalf of the Corporation for Public Broadcasting by Audience Research Analysis and Thomas & Clifford, 568 stations participated in the survey. Entitled Public Radio Programming Strategies: A Report on the Programming Stations Broadcast And the People They Seek to Serve, the project's central thrust was to seek out underlying patterns in the key dimensions of stations' audience service and to identify where these patterns are shared among significant numbers of stations. In the

study it was established that local programming is central to the identity of Local Alternative stations. So is the sense that they are an alternative to other radio stations". Looking to the future of alternative programming, it is interesting to note that the report delves into "intra-cohort diversity, in regards to local alternative stations. While this diversity makes it difficult to imagine a single program or programming stream that would be of use to the majority of these stations, it does expose some of the cohorts' unique programming needs. As a final thought concerning alternative programming in college radio and its future, it was stated: You get a lot more confrontational radio in college radio. And, it's actually very healthy from two different standpoints. One is it gives an accurate reflection of that part of society which doesn't really get much exposure in the normal media. And the other part is, as broadcasters, these kids get to work it out of their systems for 4 years before they have to put on the suit and tie and be real people real responsible broadcasters. Some believe that college radio is divided between innovation and complacency. Some insiders believe college radio is still paving the way for new artists and new sounds. In any instance, the programming of alternative formats will continue to play a vital role in the medium that is college radio.

Communication, Context, and Community : An Exploration of Print, Broadcast, and Internet Influences¹⁶ by Dhavan V Shah, Jack M. McLeod and So-Hyang Yoon which is based on research. This research explores the influence of mass media use and community context on civic engagement. The article presents a multilevel test of print, broadcast, and Internet effects on interpersonal trust and civic participation that acknowledges there are (a) micro-level differences in the motives underlying media use, (b) age-cohort differences in patterns of media use and levels of civic engagement, and (c) macro-level differences in community / communication context. Accordingly, the effects of individual differences in media use and aggregate differences in community context are analyzed within generational subsamples using a pooled data set developed from the 1998 and 1999 DDB Life Style Studies. The data suggest that informational uses of mass media are positively related to the production of social capital, whereas social-recreational uses are negatively related to these civic indicators. Informational uses of mass media were also found to interact with community context to influence civic engagement. Analyses within subsamples find that among the youngest adult Americans,

use of the Internet for information exchange more strongly influences trust in people and civic participation than do uses of traditional print and broadcast news media.

Professor Shelton A. Gunaratne of Mass Communications at Minnesota State University Moorhead in his work entitled **Public Sphere and Communicative Rationality: Interrogating Habermas's Eurocentrism**¹⁷, talks about Habermas's critical theory of society and modernity. He writes Habermas's critical theory of society and modernity, which he developed by reconstructing the concepts of public sphere/civil society and rationality, suffers from some of the same weaknesses attributed to the structural-functionalist modernization theory. Both theories lean solely on European historical experience despite their proponents' claim for "universalism." The theory of communicative action, wherein Habermas has now implanted the public sphere, is the product of merging philosophy of history (or historical hermeneutics) and empirical social science—an attempt "to free historical materialism from its philosophical ballast," according to Habermas, and "less a promise than a conjecture." This monograph calls for a revision or "glocalization" of Habermas's theory to remove its lingering traces of "universalism" that promote domination through globalization—a euphemism for Eurocentric hegemony as we move from theory to practice. The aporetic presumptions of Habermasian theory do not necessarily match the ontological, epistemological, and historical reservoir of the non-West. Therefore, the project of provincializing "Europe" is in order.

Professor Mohan J. Dutta Bergman of the Department of Communication at Purdue University in his work entitled **Demographic and Psychographic Antecedents of Community Participation: Applying a Social Marketing Model**¹⁸. talks about a model of community Participation. He says Community participation has received a great deal of attention in recent work on political and health communication. Reflective of the extent of collective action in a community, community participation has typically been treated as a macro-level variable. Building on recent research that points out the role of trait-level variables in the production of community participation, this article serves two different purposes. First, based on the notion of a web of congruent activities, interests, and opinions, it proposes a series of psychographic variables in the context of their relationship with community participation. Second, it proposes the use of

demographic and psychographic variables to strategically target highly engaged individuals and communities as sites for interventions and social marketing strategies to increase the participation in less involved communities.

Professor Christopher E. Beaudoin of Tulane University School of Public Health and Tropical Medicine in his study entitled **Mass Media Use, Neighborliness, and Social Support : Assessing Causal Links With Panel Data**¹⁹ assesses pathways of causal influence between two mass media use measures (campaign exposure and news attention) and two indicators of social capital (neighborliness and social support). This assessment encompasses the evaluation of a health media campaign that targeted African Americans in New Orleans following Hurricane Katrina. Analysis of panel survey data indicated a significant over-time increase in neighborliness but not social support. Among the three cross-lagged effect models of influence, the best fit was of the mass media use causes social capital model. Similarly, among the three synchronous effect models of influence, the best fit was of the mass media use causes social capital model. This analysis provides support for the media campaign's effectiveness and, more broadly, allows for the extension of recent research that has used panel data to strengthen inferences of causation in different mass communication scenarios.

Community, Communication, and Participation: The Role of Mass Media and Interpersonal Discussion in Local Political Participation, a study²⁰ by Jack M. Mcleod, Dietram A. Scheufele and Patricia Moy examines the role of community integration and mass and interpersonal communication in predicting two types of local political participation; more conventional, "institutionalized" acts of participation and less traditional acts of participating and speaking out in a forum. An analysis of survey data (N = 389) showed a strong role of newspaper readership and a somewhat lower impact of interpersonal discussion on institutionalized participation. Different patterns emerged for participation in a civic forum, with interpersonal discussion having the strongest impact of the three communication variables. Television news use had no direct impact on either type of participation, but it did have a modest indirect impact on institutionalized participation. The data also showed direct effects of dimensions of community integration for participation in a forum only. Orientations toward the larger community rather than the local neighborhood were positively related to participating in a civic forum.

Friedland, Lewis A. in his research entitled **Communication, Community and Democracy : Towards a Theory of the Communicatively- Integrated Community**²¹ says for a democracy to work, community is necessary. This argument is not obvious. If democracy simply consists in a sufficient number of individuals turning out to vote to generate legitimacy for governments, then the proposition doesn't necessarily hold. But historian Robert Wiebe (1995) argues that the essence of democracy, in America at least, is self-rule. I think this is true, but the definition of self-rule implicitly asks: what is the self that rules and how is it formed? The democratic self is composed of two separate but related bodies. The first are publics of citizens. The second are the communities in which they live. The public concerns the problem of what sort of rule should we have as democratic citizens; the community what kind of selves are needed as the agents of democracy. This essay is centrally concerned with the second half of the equation: how individuals and groups form democratic selves, or identities, and under what conditions of life. The answer is that they do so in communities, and, as I will argue, democratic groups are more likely to form in communities that are integrated through communication. But at least a few words about the publics of democracy are necessary before we begin this larger argument.

2.8 Articles related to Community Radio by the foreign writers

The researcher has also included some of the related articles on community radio written by foreign writers which are related with the researcher's study. Some of them are follows:

This article **The need for Radio theory in the digital age**²² by Jo Tacchi (International Journal of Cultural Studies) makes an argument for connecting old and new technologies in our efforts to create a coherent field that we might call radio studies. The lack of academic work to date on radio - the secondary medium - has left us with a void in media and cultural studies. Radio's pervasive nature in everyday lives is less apparent in precisely those settings (the developed world in particular) where it has become a part of the everyday fabric of life. Currently there is a revival of interest in radio studies, which coincides (perhaps not accidentally) with the growth of new digital media technologies.

The 'Radiocracy' conference at Cardiff demonstrated not only the resurgence of interest in academic studies of radio, but also the many and innovative ways in which radio is used (and sometimes abused) globally. In each location the medium is used differently, demonstrating not only that a global definition of the meanings and uses of 'radio' cannot be assigned, but also that new evolutions of 'radiogenic' technologies should not be dismissed as being different from 'radio' and therefore not a part of the remit of 'radio studies'. Many net.radio initiatives seek to circumvent governmental restrictions on analogue radio broadcasting by incorporating and developing new 'radiogenic' technologies. Examples are given to illustrate the arguments in this article; a small-scale net.radio operation in London is contrasted with a large commercial net.radio company located in the USA, and a development initiative in India is also considered.

On 06 July 2010, on an e-post Melissa Ulbricht writes, in 2008 Bruce Girard concluded in a mobile active.org that the addition of text messaging technology into the community radio toolkit was still in its infancy. SMS use at radio stations was informal, he wrote, and the few cases of more complex use of SMS messages accompanied political crisis or natural disaster and were largely donor financed. Two years later, we delve once again into the state of SMS and mobile technology at community radio stations, by way of an informal survey. While advances have been made and creative projects have emerged, integration remains an ad-hoc and individual enterprise. This report summarizes existing projects and success stories, highlighting the most popular uses of mobile technology. It concludes with a discussion of the challenges that community radio stations face in adopting SMS and mobile technology.

Mobile technology integration in community radio stations is an "ad-hoc" enterprise. To summarize the current state of SMS and mobile technology is to suggest that despite being used in a multitude of ways by community radio stations, integration remains a somewhat ad-hoc and highly individual enterprise. Aaditeshwar Seth, a 2008 Knight News Challenge who works with community radio in India, wrote in an e-mail to MobileActive.org that, "Stations do need SMS. Right now they just do it in an ad-hoc manner with people sending messages to cell phones of different station staff and volunteers." Though a growing number of community radio stations are adapting SMS and mobile technology in ways unique to their listening community, there is no

established or singular documentation, process or tool for radio stations to turn to. By this note, there is also no outstanding account of the challenges and barriers inherent with mobile integration. Interestingly, there are many "getting started" manuals and lists of resources available to help start and run a community radio station, but few go into depth on how to incorporate mobile technology. While this report does not attempt to provide such a toolkit, it does fill a void by shedding light on the state of SMS and mobile technology in community radio, including why it is being done, how it is being done, and perhaps most importantly, whether or not it is working.

Statistics demonstrate the complementary potential of mobile phones in radio, as radio is a popular source of information in many countries, especially in areas that lack reliable access to Internet. Coupled with the ubiquity of handsets, mobile technology is a natural inclusion in a community radio station's essential toolkit. Statistics demonstrate the complementary potential of mobile integration with radio communication. For example, according to 2008 data from AudienceScapes.org, radio is "by far" the most accessible and used communication medium in Sierra Leone.

Community radio stations versus commercial stations - SMS and mobile technology is used differently by a commercial radio station than it is by a community station, and it is important not to conflate the two types of stations. Community radio can be defined in multiple ways and, in fact, the UNESCO Community Radio Handbook explains that there is a "somewhat confusing situation regarding what constitutes true community radio."

A conversation on the New Tactics in Human Rights website asked, "how do you define community radio?" One post suggested that, "the 'pure' version of a community radio is a radio station of, by, for, and about the community it serves," though meeting all of these conditions is often difficult. Both UNESCO and the World Association of Community Radio Broadcasters (AMARC) have multiple definitions of community radio.

The various definitions of community radio do, however, share several themes: it has a participatory essence, it reflects the special interests and needs of the community, it is managed by the community it also serves, it promotes accessible information, and it is non-profit, non-partisan, and non-sectarian.

While mobile integration at community stations is in the early stages of development, commercial stations have been adapting mobile technology for years, as evidenced in this Reuters/Billboard article from 2007:

"It's happened to everyone. You're cruising in your car, cranking the tunes, when the radio DJ announces a promotion awarding tickets for a sold-out show to the first fan who correctly answers a trivia question. Answer in hand, you call in, only to get a busy signal -- again, again and again. Soon, that scenario will be as antiquated as dial knobs on TVs. Radio stations nationwide slowly are incorporating mobile text-messaging systems that let listeners respond to promotional campaigns, request songs and interact with advertisers from the keypad of their mobile phone."

India's 94.3 Radio One, for example, launched in May an SMS-based "any time music" program. If a listener texts "song" to a designated short code, he or she will be sent an SMS with details on the song that is currently playing. A listener can also text "mysong" to the same number and choose from a list of song titles. After this, the listener will receive an SMS message a few minutes before that song is scheduled to play. Services like this are commonplace at popular commercial stations around the world. The question becomes how best to translate the success of commercial SMS integration to smaller, more remote community radio stations. A 2008 study for Panos Institute West Africa looked at ICT and radio stations (public, community, commercial, and religious) in seven African countries (Ghana, Benin, Senegal, Mali, Sierra Leone, Burkina Faso, and Niger). The results revealed that access to Internet by the radio stations varied greatly according to country and type of radio. The study also suggests that the strong mobile phone penetration on the continent allows stations to use handsets as an indispensable reporting and communication tool and contributes to a large number of radio listeners. Mobile value-added services, SMS in particular, was found to be used by nearly 84 percent of stations surveyed.

In his research paper titled *Local Radio and the Promotion of Language and Cultural Identity in Modern Brittany*²³, Winterstein, David writes- In the 21st century, we are rushing to use the Internet, digital television, wireless phones and networks, cable, and satellites to express ourselves in a world that seemingly begs us to

do so. We feel the need to have a voice on the world stage because the messages we receive through the media emphasize globalization. As humans, we do not however live a global life; certainly we may use products that are imported from far away places or feel the effects of seemingly distant conflicts, but our daily lives still take place on a resolutely local level (Schlesinger, 1993; Collins, 1994). Moreover, we run into a myriad of barriers, including language differences, diverging cultural values, and religious tensions, when we have to communicate internationally. Thus, while we live in an intricately interconnected society, our own lives only touch these interconnections in vague ways. Despite the tenuous links between our daily lives and the processes of globalization, we are hearing about more cultural groups than we did in the past, and we even interact with these different peoples. More importantly, the newfound capacities to communicate globally encourage local groups to express their identity publicly where perhaps they were not able to do so before (Belay, 1996; Smith, 1992). This is both an opportunity and a burden for many marginalized groups. They seek to make their culture known to the world (and often to publicize the oppressive circumstances under which they live), but often lack the resources to promote their culture independently of a larger political entity. Put more concisely, most media systems are still nationalized, whether to educate and inform a population in the public service model or to attract larger audiences to sell to advertisers in the commercial model. As a result, marginalized groups within nations (or which span national borders) often must fit their media content into a national system operated from a different cultural perspective. Although there is often a desire to use the newest, most technologically advanced means to disseminate information, radio is perhaps the medium best suited to promoting cultural identity for marginalized groups. Much has been said about radio in the developing world as a cheap alternative to its much more expensive relative television. It is generally thought that if a nation (or other group) wants to set up a broadcasting system, but lacks significant financial resources, radio is the way to go. This is an often-overlooked principle in the developed world. Using the Bretons, an important cultural and linguistic group in the northwest part of France, as a case study, this paper explores radio as a possible means for more independent expression of marginalized cultural and linguistic identities. Cultural Identities, Language, and the Media: Defining the Breton Case Before exploring the ways radio can be important to the

promotion and protection of cultural identities, we must first take a brief look at the concept of identity and how it relates to expression in the media.

As noted above, progress is being made, but often the public memory of past repression resonates more loudly than do the changes. The Breton regional government is the bright light in terms of media policy concerning the Breton language. The CRB has been a resource, funding the Breton language not only on public radio, but on low- power radio as well. It is the ambiguous relationship between the state and the region that hold back further development in this area. With continued strong listener support and an improving political and economic situation, low-power radio could help create the environment Fishman sees as vital to reversing the shift away from the Breton language. Television continues to be run at the national level, and it is prohibitively expensive at the moment for Brittany to develop the type of network that exists in the French language. The current lack of readers also makes building a Breton language press a difficult task. Both the television and print media situations may change in the future, but in the short term, radio can provide what the Bretons need most: complete media coverage with both information and entertainment that reflects local and global interests. Though most Breton radio content is currently locally oriented, a network of low-power radios could pool resources to cover issues beyond the broadcast zone of any one station. This project has been established at a small level with program sharing between the four main low-power radios and needs to be instituted more widely. With such a network, the possibility of a media flow in Breton becomes a reality. This study assessed the feasibility of using radio for the promotion of local cultural identity and found that listener support and policy (two previously established factors influencing the success of local radio) are important in the Breton case too. Further, the concept of a flow was found to be useful in building an environment in which a local culture can promote and protect itself. Next steps in understanding the idea of a media flow and how local cultures must use such a flow require an analysis of radio content itself. While discussing this content with audience members is an important way of approaching media, content analysis is necessary to show us what is available in order to improve the range of information and entertainment. This study was unable to examine radio content, and little work has been done on current Breton radio (largely because it is hard to find). Further study should also focus on the production process involved in creating Breton radio content so that a complete picture of

brittophone media can be drawn. Only with a clear picture of the brittophone radio environment can a useful flow of Breton language media be developed and used to protect and promote the Breton identity.

Community radio in the West: a legacy of struggle for survival in a state and capitalist controlled media²⁴ by Cammaerts, Bart, In this article the legacy of struggle by community radio in the West is analysed from a comparative perspective. More specifically, the focus of this article is on Western media policies towards community radio. It is argued that while many community radio discourses, theories and policies are oriented towards developing countries and emerging democracies, community radio stations in the West are often forced to operate in the margins. Case studies on the US, the UK and Belgium will be presented. Some influence of distinct regulatory paradigms can be observed, but overall in each of these countries community radio stations have a legacy of struggle for their existence and survival. This exposes the need to account for the distinct nature of community radio in (Western) regulatory regimes. A common thread in the cases being presented is the difficulty involved in (local) community radio legitimating its existence on the FM-band alongside commercial and public broadcasters. Unlike these, community radio movements have little lobbying power and are usually positioned as rogue and unprofessional actors within the broadcasting community. From a democratic perspective emphasising the importance of participation and civic culture, Western media policies urgently need to create an enabling environment for participatory community radio initiatives.

In this article the focus is on the ways in which regulation and media policies impact on a 'third type' of broadcast media, namely participatory radio, complementary to both commercial and public media. One particular form of participatory radio, community radio is a salient case to illustrate the participatory potentials of media. As Lewis and Booth (1989) quite rightly state, community radio 'aspires to treat its listeners as subjects and participants', not as objects to be educated or persuaded to consume. Radio is also a democratic and relatively cheap medium. Fraser and Estrada (2001) also point out that to start a small radio station is not as complicated and expensive as many people think'. This is precisely one of the main reasons why much of the attention in the academic

literature on community radio and funding for research has been devoted to its potential for empowering communities in developing countries. Within this tradition of developmental and participatory communication, community media – and radio in particular – are seen to be potent tools enabling local communities to represent themselves, challenge and critique authority and advocate for ‘strong’ citizenship.

Furthermore, community radio is also increasingly seen as a way to foster peace building in post-conflict areas. A recent example of a radio being supported from this perspective is Radio Okapi in Bukavu, East-Congo. This local FM radio station was founded with the support of the UN and of the Swiss foundation, Hironnelle (source-<http://www.radiookapi.net/>) to promote peace in this conflict-ridden region. It is thus fair to say that there is ample evidence that community media and radio in particular – among others because of low literacy levels is an appropriate medium to improve community relations, distribute relevant information and increase the possibilities for the empowerment of local communities in developing and democratising countries. At the same time, it has to be noted that community radio can also be quite destructive in terms of the democratic potentials often attributed to it. It suffices to refer to the case of the Rwandan private radio Mille Collines (RTML) and its deplorable role in the incitement of racial hatred before and during the genocide on the Tutsi and moderate Hutu population in 1994 (Kellow and Steeves 1998). However, the aim here is not to examine these potentials or restraints, nor to address the use of community media in a developmental context. In this article the focus is on the struggle for existence and survival of community radio stations in the West. Why the specific focus on the West? As has been shown above, much of the research and theory in terms of community radio/media can be situated within developmental communication and the inter-linked field of participatory communication, focussing mainly on Asia, Africa and Latin America, leading to a lack of critical reflection of the role of community media in Western democracies and on the importance of regulatory regimes in terms of stifling or promoting these media.

It is in this regard ironic – to say the least – that while many international organizations, such as UNESCO, but increasingly also the World Bank, as well as Western development

agencies have been or have become strong advocates for the introduction of local community radio stations in Africa, Asia or Latin America, community radio in the West has a long legacy of struggle for their right to exist, for adequate frequencies and for (political) recognition. It is precisely this paradox that will be addressed here. First, a number of regulatory paradigms and models as put forward by Van Cuilenburg and McQuail (2000) and Hallin and Mancini (2004) will be briefly outlined to conclude that community media and –radio in particular is totally missing from these paradigms and models. This will be followed by contextualising the notion of ‘community’ in relation to radio. Then three case studies of rather distinct regulatory environments will be presented, namely: the US, the UK and Belgium.

Talking about Dominant Regulatory Paradigms and Community Radio the author says- media and tele-communication have from the outset been the objects of government regulation and policy, from the perspective of exerting control over the media or channels of distribution, allocating the spectrum, or providing a legal framework for public broadcasting and fostering public interests. In this regard, Ó’Siochrú et al. (2002) stated that regulation is about the use and abuse of power. The real question is how regulation, by that name or any other, is shaped and implemented in a society, who controls it, how informed people are about it, and how they can participate in determining its priorities. According to Van Cuilenburg and McQuail (2000) three periods in which a certain paradigm of media regulation was hegemonic can be identified. The first period ran until the Second World War and was first characterized by ‘no policy’ and later on by ‘ad hoc’ or, as Van Cuilenburg and McQuail (2000) put it. The second period lasted until the 1980s and can be described as the ‘public service era’ and the third and current period is described by Van Cuilenburg and McQuail (2000) as the ‘era of communication policy’ rather than media policy, signalling not only the convergence of media and telecommunication policies (Baldwin, et al. 1996), but also the (relative) disengagement of the state from the economy (Swann, 1988), and the treatment of media content and communication more as a commodity than a democratic and public resource.

This short overview of regulatory paradigms illustrates that state intervention in media and communication systems has to be analysed in an historical context. However, besides

overall paradigms, an historic perspective also brings to light the divergences of regulatory systems from one country to another. In this regard, Hallin and Mancini's comparative model is very useful. They distinguish between the Mediterranean or polarized model, the North/Central European or democratic corporatist model and the North Atlantic or liberal model (Hallin and Mancini 2004). In the last model the market dominates the media-system, in the corporatist model commercial and public service media are combined, while in the polarized pluralist model the state and political elites exert a high degree of control over the media, both public and commercial.

The different paradigms identified by Van Cuilenburg and McQuail confirm a general paradigmatic trend, but cannot be considered absolute. Peculiarities in historical trajectories structure and shape the way in which national mediasystems have developed and how certain regulatory regimes were adapted and implemented. Similarly, Hallin and Mancini's attempt to define different models based on geography and in part also ideology is necessarily a difficult exercise where inconsistencies emerge as well. Furthermore, an exclusive focus on the political economy and regulation of the media and communication industry or on public service broadcasting systems, tends to exclude alternative- or community media, often very local, embedded in civil society and thus situated in between or relatively independent from state and market.

At the end of the 1980s, Lewis and Booth (1989) already pointed out the omission of community radio from dominant paradigms and theory building. In their book 'The Invisible Medium' they not only critique the lack of critical and academic research into and attention for radio as a medium, but also called into question the dominant focus on public and commercial broadcasting, implying that community radio is somehow less important or even irrelevant in view of the importance and reach of commercial and public service media. Instead, Lewis and Booth (1989) give 'equal status to alternative interpretations of history, of current policies and of an alternative practice of radio which they refer to as community radio.

As mentioned earlier, the focus here is on how different Western countries have integrated alternative radio (or not) in their own media policies at a national level. The

media policies of three Western countries, the UK, the US and Belgium regarding alternative radio will be explored from a historical perspective. Whilst the US is a prime example of a liberal 'free for all' media policy environment, the UK combines a strong, but highly regulated, commercial sector with an equally strong public service tradition. Belgium is a particular case. It has a strong and dominant public service tradition, but since media regulation is a matter for the different regions, divergences in media policy between the North and South of the country can be observed. Whilst these three cases have very different media histories and are embedded in distinct regulatory paradigms, it will become apparent that in each case community radio has experienced considerable difficulties in establishing and sustaining itself. In what follows the context of community radio will be explored further from a theoretical perspective in order to determine what we understand by this specific 'third' type of media, with a special focus on its relationship towards communities and participation. While talking about Radio for and of the community talks - as Lewis and Booth (1989: 4) indicate there exists a plethora of notions that attempt to capture participatory forms of radio, among others 'listener supported, community, public, free or alternative radio'.

Carpentier et al., (2003) identify four ways of conceiving participatory media:

- 1) as 'alternative' to the mainstream,
- 2) as part of 'a community',
- 3) as being embedded in 'civil society' and
- 4) as 'rhizomatic'. This last way of theoretically framing participatory media relates to Deleuze and Guattari's metaphor of the rhizome, which 'establishes connections between semiotic chains, organisations of power and circumstances relative to the arts, sciences and social struggles' (Deleuze & Guattari 1987).

Recognising these different interconnections is useful to overcome the analytical and essentialist identities of civil society activism, the state and the market, as well as the dichotomous boundaries between mainstream and alternative forms of media. In essence it accounts for the hybridity of participatory media, sometimes adopting mainstream formats, receiving state support, or needing some form of commercial advertising or sponsoring to survive.

According to Partridge (1982) the term 'community radio' was first coined by Powell in 1965 in a leaflet entitled *Possibilities for Local Radio*. However, the idea of locally embedded small-scale radio, produced and controlled by citizens had been around for a while (for instance US amateur broadcasters before World War I). Localism is considered to be one of the defining characteristics of community radio and media. Today, community media is defined as: grassroots or locally oriented media access initiatives predicated on a profound sense of dissatisfaction with mainstream media form and content, dedicated to the principles of free expression and participatory democracy, and committed to enhancing community relations and promoting community solidarity. Howley's definition points, among others, to localism as one of the defining characteristics of community media and radio. He also associates community media with a wider set of notions and practices, such as participation by communities in their own media, and producing content for the communities they serve (Kidd 1999). Community media is thus seen to be intrinsically linked to forms of internal basic-democratic procedures, to practices of self management, and to the production of alternative 'non-mainstream' formats and content. In this regard, Prehn's (1991) emphasis on participation as 'involving people directly in station programming, administration and policy activities' is highly relevant. From this perspective, community radio contributes both to external pluralism by being a different voice among public and commercial broadcasters, and to internal pluralism by being basic-democratic and providing a platform for a diversity of voices and styles, often lacking in mainstream media.

In his concluding remarks Cammaerts, Bart says, one of the aims of this article was to expose the discrepancy between policies of Western countries and of Western controlled international organisation that advocate for community radio initiatives in a developing or peace building context and the legacy of struggle of community radio in the West. The analysis above exposed that especially in countries with a strong public service broadcasting tradition, community radio is only a fairly recently recognized distinct media space. In countries with a strong liberal tradition, such as the US, community radio has a longer history and legacy. However, this by no means implies that there was/is no struggle or conflict regarding the right to communicate for community radio stations in

the US. A common thread in the cases presented above, was the difficulty involved for community radio to legitimate its existence on the FM-band alongside commercial and public broadcasters. Unlike these powerful actors, community radio movements had limited lobbying power and were usually positioned as rogue or unprofessional amateurs within the broadcasting community. All too often the argument of spectrum scarcity and FM frequency interference was used against them and/or regulatory frameworks were designed in such a way so as to exclude not-for-profit radio initiatives from the airwaves. This has resulted in a tumultuous (and continuing) history of struggle, both in Europe and in the US.

In the issue no. 10 (February 2005) of refereed electronic journal, Transformations dedicated to the exploration of ideas, issues and debates under the theme Media Communities: Local Voices in his research paper titled **Wireless World: Global Perspectives on Community Radio**²⁵, Kelvin Howley, Asstt. Professor in Communication, Arts & Sciences at the Pullium Center for Contemporary Media at Depauw University Indiana USA writes from its inception, radio has been somewhat paradoxical: at once local, national and international. Describing broadcasting's 'pre-history' cultural historian Susan Douglas calls our attention to the domestic origins of the technology and to the decisive role radio amateurs, so-called 'distance fiends', played in shaping the modern institution of broadcasting. 'It was the amateurs who demonstrated that, in an increasingly atomized and impersonal society, the nascent broadcast audience was waiting to be brought together' (Douglas 53). Douglas's work alerts us to the fact that the popular imagination has long been fueled by the communitarian potential of 'the wireless': the Reithian tradition of public broadcasting associated with the BBC being perhaps the most familiar expression of radio's ability to articulate the imagined community of the modern nation-state (Scannell). Increasingly, however, *radio organises* its listeners not as citizens but as consumers, fragmenting its national and local audiences into ever more discrete market niches (Fairchild Deterritorializing Radio).

On one hand, then, radio enlarges our world, inviting listeners to participate in distant events and to hear music, sounds, and voices from around the globe. On the other hand, radio makes the world a much smaller place, bringing distant people, lands and cultures into close, often quite intimate relationships (Hendy 7). Regardless of its mode of

transmission – terrestrial broadcast, coaxial cable, satellite or via the Internet – radio is a global medium. And, like its private, state-run, and public service counterparts, community radio – sometimes referred to as 'local', 'neighborhood', and 'free' radio — assumes a global dimension (Lewis).

Following on from recent work in media and cultural studies (e.g., Ang; Cvetkovich & Kellner) this discussion 'traces the global through the local' by way of an analysis of community radio initiatives around the world. That is, I use community radio to examine the dialectical (if uneven) process between global forces and conditions and the everyday lived experience of local communities. Throughout, I challenge the notion that local populations are simply subject to or dominated by transnational political and economic arrangements, structures, policies and prerogatives. Having said this, I am keenly aware of the dangers involved in overstating popular resistance to global incursions on local economies, social relations and cultural sensibilities. A quandary media scholar David Morley describes as a question of steering between the dangers of an improper romanticism of 'consumer freedom' on the one hand and a paranoid fantasy of global control on the other.

What I hope to demonstrate is that community radio offers cultural analysts an empirical setting in which to interrogate 'globalisation'. Specifically, this paper explores three key aspects of this process:

1. the application of neo-liberal market philosophy to broadcast regulation;
2. the role of NGOs and international aid organisations in 'development communication' projects; and
3. the internationalisation of socio-political movements. Throughout, I argue that community radio represents an important although under-valued site to examine the dynamics of globalisation from the perspective of local communities.

Before proceeding, I offer a clarification and a caveat. To clarify, I use the phrase 'globalisation' in the double sense employed by Doreen Massey (Globalisation). According to Massey, there are two distinct discursive formations surrounding the

concept of globalisation. The dominant discourse, championed by business and political elites, characterises globalisation as an inevitable process of growing interdependence – an intensification and deepening of social, political and economic relations based on 'free market' trade policies and realised through technological developments in transport and communication. For Massey, this definition obscures dramatic imbalances in the global political economy – what she refers to as 'geometries of power' – and disingenuously conflates free market economics with democratic processes.

The second discursive formation, a progressive vision of globalisation advocated by human rights advocates, environmentalists, indigenous peoples and others, appreciates the interdependent character of global relations. Whereas the neo-liberal formation seeks to remove the process of globalisation from the realm of the political, however, a progressive view of globalisation – what Massey describes as 'globalisation from below' – foregrounds the intensification of local struggles over collective identity, political sovereignty, cultural autonomy, and sustainable development which define the current moment. Thus, globalisation from below seeks to create more just, equitable, and egalitarian socio-political relations and economic arrangements (Massey Power-geometry). Far from an 'anti-globalisation' perspective, this approach challenges dominant articulations of transnational relations and seeks to create viable alternatives to systems of domination and subordination.

This paper proceeds with an analysis of community radio with this double sense of globalisation in play. In doing so, I underscore a defining feature of community radio — and by extension, community media in general. That is, community media are at once a response to the encroachment of the global upon the local as well as an assertion of local cultural identities and socio-political autonomy in light of these global forces. This perspective owes a great deal to Arjun Appadurai's notion of disjunctive moments, forces and conditions within the global cultural economy. Having clarified my terms, I add the following caveat. This discussion is not intended to be a comprehensive survey of community radio around the world. Instead, this paper provides concise descriptions of select community radio initiatives, which serve to illuminate those aspects of globalisation outlined above. Therefore, this essay draws upon previously published material from academic, popular press, and trade publications. Furthermore, I consulted a

growing body of online material related to community radio. These resources, available through an emerging global communication infrastructure, also facilitated my personal communication with community radio workers from around the world.

Talking about Radio for Democracy and Development he continues, following the Second World War, newly independent nations in Africa, Asia and the Pacific sought ways to promote social, political, and economic development through mass media. So-called 'development communication' emerged as a mechanism to forge coherent and cohesive national identities out of the vast territories and ethnic, linguistic and religious diversity of former colonial states. Typically, development communication, produced and distributed under the auspices and supervision of the central government, consisted of information related to health care, nutrition, education, agriculture and family planning.

In the 1970s, the assumptions guiding development communication were challenged on several fronts. On one hand, the model's capacity to mobilise whole populations and encourage a sense of shared national purpose and identity were questioned. All too often, the instruments of development communication were little more than mouthpieces for sometimes benevolent, often brutal regimes. As a result, news and information critical of the state authority, let alone overtly oppositional perspectives, were excluded from publication and broadcast. In this regard, development communication systems came to resemble the authoritarian broadcast systems synonymous with totalitarian regimes in the Soviet Union and the Eastern bloc.

Development communication of this sort did little to improve the lives of local communities and quickly became irrelevant to whole segments of society. On the other hand, Western participation in development communication was criticised for several reasons, not least of which was the perceived ineffectiveness of development campaigns. More critically, some observers viewed the development communication model as a form of neo-imperialism in that it fosters the newly independent nation's social, economic and cultural dependency upon its former colonial master, Stevenson. This critique informed lengthy and acrimonious debates surrounding the NWICO (Roach). In turn, these deliberations focused international attention on the relative merits of development communication projects.

One of the principle drawbacks of the traditional development communication model was its top-down approach. To be an effective tool for development, community radio needs to involve local residents in constructing the broadcast service from the ground up. For instance, Mahaweli Community Radio (MCR), a collaborative effort between the Sri Lanka government and UNESCO launched in 1981, called upon the local population to design and implement its local broadcast service. Residents and other stakeholders were identified and asked for their input regarding the community station's programming and format. Enlisting local participation in this manner helps ensure community support for the broadcast service.

Another failing of traditional development campaigns had been the unwillingness or inability of foreign workers and agencies to fully appreciate the distinct socio-cultural milieu in which they operated. By immersing themselves in the local culture, socialising with residents, and encouraging their input into the broadcast service's structure and program production processes, UNESCO workers gained the trust and respect of the locals:

The MCR producers do not come to villages as experts to teach and preach. They come as friends and colleagues with open minds, not with pre-conceived notions of what is good or bad for the people (Karunanayake).

Significantly, given the expansive rural terrain covered by the project, MCR's production facilities were mobile, allowing MCR to take radio production and distribution directly to the people, encouraging their participation in program production and giving them editorial decision making authority.

An exemplar of participatory communication, MCR gave UNESCO a new model for development communication: one that leverages radio's low cost, flexibility, and ease of use in realisation of the medium's participatory potential. Following on from MCR's success, UNESCO working in tandem with the Danish International Development Agency (DANIDA), and the Philippine government launched a far more ambitious project in 1991: the Tambuli Community Radio (Jayaweera & Tabing). The project derives its name from traditional Filipino culture: tambuli refers to a conch shell used to

call villagers together for important meetings or social events. It is an apt metaphor in that it not only recognises, but also values and incorporates local cultural traditions and practices into a development campaign.

The program works like this. First, Tambuli provides 'appropriate' technology for community broadcasting. That is, rather than overwhelm local populations with expensive and sophisticated broadcast gear simple, low-cost production equipment is used. Transmission equipment is likewise easy to operate and maintain. These transmitters generally have an effective radiating power of approximately 10-50 kilometres, just enough to provide adequate coverage for a single village or locality.

Second, Tambuli enlists community volunteers to staff the station. Following several training sessions, local residents serve as program producers, DJ's and technicians. Typically, trainers provide informal assistance on program development and production, rather than rigorous media arts instruction. Equipped with rudimentary broadcasting skills, local residents then enjoy enormous freedom in the creation of programming that not only matches their own production capabilities but also meets their specific needs. In this way, community producers are not bound by industry conventions or held to 'professional' standards; rather they are encouraged to create radio that reflects and embraces local cultural forms and practices. For example, entertainment programs such as haranahan draw on indigenous courtship rituals and feature locals singing traditional love songs. These programs are enormously popular with local audiences and help encourage community-wide participation in radio broadcasting.

The principle factor behind the success of the Tambuli community radios is the level of popular participation in station activities (Jayaweera & Tabing). By serving as on-air talent, production personnel, administrative staff and financial supporters, locals have a sense of ownership in the station and rightfully take pride in the station's activities. Crucially, this participation in station management and operation translates into greater civic participation more generally. In a relatively short period, community residents come to appreciate radio's potential as a forum to discuss issues of mutual concern. Moreover, community radio allows local populations to give immediate and sustained feedback to local, regional and even national political leaders and authorities. Thus, community radio

amplifies the voices of local residents and affords them greater opportunity to chart their own destiny.

Other international agencies and NGOs have also helped shaped the emerging global community radio sector. For example, in 1995 the Asian Social Institute, in collaboration with the World Association for Christian Communication (WACC) published a 'Primer' on community radio. Delineating the relationship between community radio, development communication, and participatory democracy, the book is a cogent appraisal of the impact of globalisation on the Asia-Pacific region. As the book's author Fr. Lucas suggests:

The world trend for development strategies has become the pursuit for more democratic and community based approaches. UN bodies like UNDP and FAO have started the practice of devolution and regionalization. This is a recognition of the importance of involving communities in the development process. Media should follow suit (Lucas 6).

The Open Society Foundation for South Africa (OSF-SA), part of the Soros Foundations' Network, likewise published a comprehensive manual for South African community radio. Beginning with an overview of the community radio sector, the manual goes on to discuss the importance of participatory program production and management, a section on developing a mission statement, suggestions for a station's organisational structure, a primer on dealing with broadcast authorities, and materials related to equipment, training, production, community outreach and financial support. Through its network of regional foundations, the Soros Foundation provides financial support and material resources for fledgling community broadcasters around the world.

Another leader in this regard is the World Association of Community Radio Broadcasters (AMARC), an NGO based in Montreal, Canada representing thousands of community broadcasters worldwide. With regional offices in Latin America and the Caribbean, Africa, North America, and Asia, AMARC is involved in every aspect of community radio – from research and policy, to program production and distribution, as well as training and advocacy on the local, national and international levels. As we shall see, AMARC's advocacy highlights the dialectics between community-based, participatory

radio and broader socio-political movements. In the next section, I hope to illustrate the decisive role various peace and social justice movements have played in sustaining community radio initiatives around the world. Conversely, I want to underscore the prominent role community radio plays in the internationalisation of popular movements. While concluding his paper Professor Kevin Howley says this review of the literature on community radio reveals two distinct facets of contemporary scholarship. First, community radio has received some, albeit uneven and sporadic attention from communication and media studies scholars. Given the global dimensions of community radio presented above, this is somewhat surprising. Perhaps, the relative dearth of academic attention to community radio reflects its marginalized status in contemporary media culture. Second, those scholars who are interested in community radio demonstrate an unusual passion for this object of study. Here I am thinking of the activism and scholarship of the likes of Peter Lewis, Bridgette Jallof, and Bruce Girard, whose seminal work 'A Passion for Radio' reveals his own appreciation for the community radio as much as it does the groups and individuals profiled in that excellent volume.

If, as some scholars have argued, radio suffers from critical neglect, then community radio is at the short end of that particular stick. And yet, an editorial in the debut issue of *The Radio Journal: International Studies in Broadcast and Audio Media* suggests 'recent years have seen (such) an explosion of international scholarly activity and interest in radio [and] that the sheer volume of high-quality work from radio academics can no longer be accommodated by the occasional feature in the more general journals' (Garner 8). The editors welcome and celebrate the unprecedented level and intensity of academic interest in radio, one of the oldest forms of electronic communication.

Any single explanation for the sudden and dramatic ascendancy of radio studies on the academic agenda will be inadequate. Clearly, the impact of new technologies on this more established medium has played a pivotal role in renewing scholarly attention on radio. Likewise, the wholesale application of free market principles to broadcast regulation has upset the established order of radio broadcasting in most national contexts. As a result, policy makers and policy analysts alike have looked long and hard at this so-called 'invisible medium.' To this, I would suggest that a growing popular interest in community radio has fueled some of this scholarly activity. As we have seen, community

radio provides a particularly rich, if undervalued site to explore the dynamics of globalisation and to do so from the vantage point of local communities.

2.9 Some important research work related to community radio conducted abroad

Social Impact of Community Radio : A Case Study of Radio ADA (Ghana)²⁶ Radio ADA, better known as The Voice of the Dangme people is the sole community radio in all the south-east coastal plains of Ghana, and considers itself a living laboratory of people's empowerment and participatory work in progress. The station draws inspiration from many participatory development initiatives in the world, both within and outside the field of radio broadcasting. With a staff between 30 to 50 volunteers depending on the season, the station broadcasts 17 hours a day and covers about 5,000 listeners.

Authorization to operate the station was granted in May 1996. Immediately, the founders of the station; a native of ADA and his spouse who both have experience and an abiding interest in community broadcasting, recruited volunteers, who carried out a survey with the assistance of participatory research specialists. Potential listeners were asked what they expected from a Dangme-language, development-oriented station. The results were most encouraging and continue to be applied to Radio Ada's basic programming and approach to date. The station's goals for the community are to:

- Sustain the dynamic growth of their culture in all its diversity, embody their distinctive cultural identity as part of the national and global family
- support their development aspirations and objectives in every sphere of life
- give voice to the voiceless in every context and at all levels
- draw on their time-honoured values of mutual caring to enhance responsible citizenship and responsive leadership
- help to build a vibrant community founded on mutual respect, equity and informed dialogue.

It is committed to promoting and deepening the understanding and practice of participatory Community Radio, thus contributing to the democratization of the media.

Impact of Community Radio ADA

Persons with Disabilities (PWDs) were trained at Radio Ada to produce their own programmes. Their advocacy has brought them recognition for their contributions and improved relations with family members and the general public. The Dangme community is made up of farmers and fishers before anything else. In our “narrowcast” programmes, women and men involved in the same economic activity determine topics and share their knowledge, skills, concerns and achievements. As a result, traditional methods of farming have been supplemented by techniques of crop diversification, organic farming and fish farming. For example, before the station went on-air, onions were not grown in Ada. Today, they are a cash crop for dry season farming. Farmers have also been aided by phone-ins and on-site programming as part of an on-going campaign to reduce crop destruction by farm animals.

According to the Dangme East District Education Directorate, teenage pregnancy is reducing among school girls as a result of an awareness campaign directed at parents, teachers and pupils. Normally adolescent reproductive health is not a topic for discussion at home, but through radio, this cultural barrier is being broken. For Radio ADA, the promotion of dangme language and culture is a key mission. At one of the in-house refresher training sessions, inputs on “language loss” indicated that Dangme music and cultural activities are increasing. Evidence of this was seen when the station, in collaboration with the Dangme East District Assembly (the local government system in Ghana) instituted a creative local language theme song competition on the theme “who does the assembly belong to?”. There were over 80 entries within 2 weeks expressing views and creativity on the subject.

One of the flagship programmes of the station is the “advice” programme where members of the public write to the station asking for advice on any subject. Most of the requests involve family life. A fusion of traditional and modern conflict prevention and management techniques are taught and applied. In the bi-annual Station Consultation Workshop Reports, many continue to testify that their family life has improved from lessons they learned from the advice programme. Radio ADA has been able to resolve

other conflicts through non-broadcast activities. The Community liaison volunteers work in collaboration with some influential personalities in the communities to address personal, communal, family and workplace disputes.

The Station stands out as the single institution bonding the seven Dangme communities who are divided into five political Districts in two Regions. Through news, music and participatory programmes, the communities have come closer to one another. There is always a special stand for live broadcasting of their festivals and other functions. The Traditional Leaders and Local Government Authorities acknowledge the station as an integral asset in annual reports and on brochures. In the promotion of good governance, the station runs a proactive campaign on transparency and accountability in modern and traditional institutions. The election of more women to the District Assemblies and Parliament is actively advocated for. Currently, the community has elected 3 of our women Volunteers to District Assemblies. Also there are 5 men as Assemblymen and another as a member of Parliament.

As a founding member of the Ghana Community Radio Network, Radio Ada provides training, promotes advocacy and supports other community radio initiatives. The Station has been training grounds for some Community Radio practitioners in Ghana, Nigeria, Kenya and Sudan, among others. We have worked in cordial relations with a number of development partners like the Non Formal Education Division of the Ghana Ministry of Education, PANOS Institute of West Africa, Free Voice of the Netherlands, IBIS, The Blind Association of Denmark, Ford Foundation West Africa, UNESCO, AMARC etc. Through the station community members have been connected to their support, services and development strategies.

Major Challenges of the Community Radio ADA

The station has lost some well groomed community radio broadcasters to commercial and state broadcasting institutions. Some of these former Radio Ada volunteers are now applying some of the methodologies learned at their new employments. With standards set high, there is need for certain competences in volunteers that are not always available.

This has resulted in diverting scarce resources to train more volunteers or hire. Power fluctuations and interruptions continue to damage valuable equipment every year. Prices of goods and services have also increased in recent times, however; Radio ADA continues to maintain low overhead. The station relies on funeral and social announcements as main source of internally generated revenue. The hall mark of an effective Community Radio Station is the level of participation of the communities; Radio ADA sees this as a daily challenge in its operations and aims at having operatives in each community.

In all of this, the station is reinforcing its capacity to remain a learning and teaching institution for organic community radio practice. The level of commitment of the communities in their quest to establish an enabling environment for improved living standards through exercising their right to voice, has become the potion for sustainability. One piece of evidence, among others, is that the station still has volunteers who took part in the initial community survey 13 years ago.

Social Impact of CR Station : A Case study of MAENDELEO COMMUNITY RADIO (Kenya)²⁷

Radio Maendeleo was established in 2006 under the umbrella of Maendeleo community Multi-media centre and officially launched on July 2007. It is a membership based organization of grass root community Based Organizations (CBOS).

Vision: Increasing pluralistic access to information by the Community

Mission: To provide a platform for the community to access relevant information so as to enhance participatory development.

Since its inception, the radio has had significant impact both in the Community and audiences as well. Over, the years, it has been rated as one of the fastest growing Community radio initiative. There has been greater participation of the Community thus culminating in a beehive of activities geared towards improving the Community's livelihoods. Generally, there has been marked freedom of speech in the community due to entrenched Civic awareness created by the Community radio.

In point of fact, there is better understanding of human rights issues, meaningful democracy, public policy, participatory development, openness and promotion of environmental rights. The Community radio has also acted as a toll for reduction of conflict in the community. Essentially, the Community radio has reached wider audiences hence instilling in them a sense of good taste and satisfaction with the services offered by the community radio.

Major Challenges of the CR Station : Development Challenges

- Poverty has ultimately constrained development as the majority lack access to the most basic needs of life.
- Poor infrastructural facilities are also another challenge.
- Limited empowerment to the community.
- Poor utilization of the available resources.

Governance Challenges

- Limited resources to enhance civic awareness campaign.
- Lack of clear policy on Community radio production.
- Ownership
- Low openness on use of devolved funds.
- Poor leadership.
- Political patronage
- Corruption

Legal environment

- The Community Radio has for a long time been operating under unfavorable policy environment. However, there is lack of clear policy on community Radio production.
- Licensing fee is still high and this is ultimately punitive.(Though the president AMARC Africa has really fought for its reduction which has born fruit, though it still calls for further reduction.

- There are attempts of politicians trying to come in aid of the radio station in the name of support but with a hidden intention of changing it to a commercial station. This culminates from the question of ownership.

Technical difficulties

Some of the equipment needs regular assessment by qualified specialists to ascertain efficiency. However, there is great need for replacement of obsolete equipments as their continued use hinder proper operations.

There are no technical training offered to the staffs on repair and maintenance of the equipment. This can highly reduce the cost of maintenance.

Participation

There are still several barriers to effective participation in Community Radio broadcasting. Sensitization awareness is indeed very instrumental to enhance participation.

Management

Management is a very unique and complex component in any Institution. Therefore, the success of an organization entirely depends on efficient and effective management. On the whole, better management practices need to be adopted through well structured training in this context.

Solving the Challenges

By involving the Community in the decision making processes of the Organizations, however, some of the challenges have been positively overcome. Essentially, collaboration and networking with like-minded initiatives has greatly contributed to the sharing of ideas, experiences and challenges as well. This kind of approach has made it much easier to confront the challenges more proactively. Frequent dialogue with volunteer staff has generated great ideas on how to go about the challenges.

2.10: An open letter for Community Radio to the Prime Minister of UK ²⁸

While going through the net the researcher found a very important document related to community radio movement. The document is an open letter to the Prime Minister of UK. The open letter to the Prime Minister from 82 community radio leaders, media scholars and experts including representatives of 60 community radio stations from all nations and regions.

To, Rt Hon Gordon Brown, Prime Minister, 10 Downing Street, London SW1A 2AA

20 July 2009

Dear Gordon,

It is five years since the Community Radio Order 2004 came into force. The growth, since then of community radio has been described by Ofcom, in its Annual Report 2008/09, as “one of the great UK broadcasting success stories in the last few years”.

Over 200 community radio services have been licensed by Ofcom since 2004. Around 150 of these services are on air, creating around 400 jobs, involving over 10,000 volunteers, and serving a potential audience of more than 10 million people.

Yet this new sector is economically very precarious. Six stations have failed to launch, three have handed back their licences. Others are at high risk. This is not only a result of the recession but is a direct consequence of a failure in government policy.

Community radio broadcasters, the vast majority unpaid volunteers, are disappointed that their achievement is not matched by greater government recognition and support.

The Community Radio Order 2004 restricts community radio to a maximum 50 per cent of revenue from advertising and sponsorship and, in some locations, advertising is prohibited entirely. This settlement was to be complemented, in part, by a sizeable Community Radio Fund. The governments own impact assessment, in line with the recommendations of the Everitt Report, suggested the Fund would require 3-4 million per annum. In its first year 500,000 was provided and all 17 applicants were supported. Average grant per station was 26,119. Since then annual government spending

commitments to the Fund have not increased at all. In 2008/09 the Community Radio Fund received 117 eligible applications, against which only 30 grant awards were made, with the average grant per station being just 14,978.

To put this in context, the money available annually through the Community Radio Fund to support the operating costs of 150 community radio stations is less than the annual salary of a Radio 1 breakfast DJ. From being widely applauded in 2004 as a model of good practice, the UK settlement for community radio is now looking poor in comparison with many other western European countries. France, for example, provides around Euro 25 million per annum for around 600 community radios.

The sums needed to put the community radio sector in the UK on a sustainable long term footing are modest by comparison with the governments separate proposals for investment in local news consortia, the objectives of which can partly be met by the provision of news and information services on community radio stations.

We are aware the Department of Culture Media and Sport is currently conducting a review into the Community Radio Order 2004. Alongside that review must also be a serious commitment to support the sustainability and development of community radio and its continuing delivery of social and economic benefit, by substantially increasing the government's public spending contribution to the Community Radio Fund.

Yours

Steve Buckley and Frank Wilkes (Directors), Sangita Basudev (Chief Executive), Sheffield Live! 93.2 FM 15 Paternoster Row, Sheffield S1 2BX with other member of Community Radio

This letter is self explanatory. It explains how the community radio broadcasters are taking things differently and this is the need for community radio movement.

2.11: How was the review useful?

The review of literature gave the researcher an in depth picture of the research topic. This helped the researcher to understand what review of literature is and also helped to form a base for his research. It helped the researcher to update with the current literature available on the related topic as well as. It was further helpful to form the bases for further study. It has also helped the researcher to find out how community radio has been strengthening democratic values, and peace through collaboration with various community-based organizations. It also helped the researcher to understand how community radio stations adopting newer contributed without jeopardizing local values, cultures and languages. It can be said that the review of literature is a kind of path searching work to reach to a definite goal. It helps the researcher in deciding the ways of research. It was very useful for the researcher which gave a definite direction for further study.

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Theoretical framework

It is said the formal communication channels are the media. As it is defined, “media are social systems that operate according to specific goals, values, organizational styles and technological capabilities¹. Therefore people are the main components of media. The media are being influenced by the society and the society in turn is being influenced by the media. The audience is dependent on the media to find their own reflection. Radio can help the communities as a whole to learn from each other and enrich their lives from the education which they would receive through radio.

The interdependency of the society and the media is the essence of the interdependency theory developed by Defleur and Ball Rokeach. Both these scholars maintained that media and society are interdependent with each other. They are in the system of our present society. Absence of one makes the other handicapped. Without the existing communion link the political and economic systems are paralysed. Rokeach and Defleur say that when a traditional and non-traditional society disintegrates or decline, the demand for information or the use of media rise accordingly. The potential of mass media messages to achieve a broad range of cognitive, affective and behavioural effects would increase when the media serve many unique and central information delivery functions. The potentiality would increase when a traditional society adjusts with the modern norms and there are conflicts present in the society between the old traditional system and the new awareness of the new vision of the audience at large.

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help the communities as a whole to learn from each other and enrich their lives from the education which they would receive through radio.

Community Radio helps in mutual learning among the residents in a community. Radio programmes encourage the audience to engage themselves in discussion to clarify and reduce uncertainties about what they hear on air. This not only enhances mutual learning but also builds strong ties among the members of a community. Thus the influence of radio is verbal as well as it is also horizontal. The influence of radio can be much broader and deeper than instructional learning and teaching in formal classroom. Its contribution is beyond the culture of classroom and higher than the so called learning process. In the same manner the CR as a medium can bind society and the audience in a profound relationship which enriches each other and educates the people to change the status of their lives and of the society for better. CR could be used to achieve many ends and purposes depending on the priorities set.

As such, CR can be viewed not only as a form of social organization, but also as a vehicle for democracy. These additional roles of CR need to be viewed within the greater context of the Uses and Gratification theory which is based on the premise that the audience uses the media to gratify certain identified needs.²

McQuail in 1994 defined four domains of individual needs which the media could gratify :

- the use of media as a form of diversion or escapism
- the use of media as a form of companionship for those who are socially isolated.
- the use of media to understand and evaluate one's personal identity
- the use of media as a form of surveillance to provide information on the social work.

3.1 : Diffusion of Innovation Approach and Development

Unlike Daniel Lerner, who was an intelligence officer of the United States Army during World War II, Everett Rogers was an Iowa farm-boy trained in modern agriculture. He found his home community less-than-impressed with his stock of innovations in

agriculture, although outside his country he had a marked influence on the field of agricultural extension through his textbook on diffusion of innovations, now in its third edition. Rogers developed his concepts and theory of the diffusion of innovations from a synthesis of diffusion research studies in the United States, and in later editions, of diffusion studies in developing countries as well. He defined an innovation as 'an idea perceived as new by the individual'. He noted that: It really matters little, as far as human behavior is concerned, whether or not an idea is objectively new as measured by the amount of time elapsed since its first use or discovery. It is the newness of the idea to the individual that determines his reaction to it.

In later editions, however, an innovation is no more just an idea, it is also a practice or object perceived as new by an individual. Indeed, by the third edition, Rogers begins to use technology as a synonym for innovation, and urges for the adoption of a convergence model that stresses the intricacy of interpersonal communication networks that are in operation during the process of diffusion. Roger's concept of development also underwent slight changes. His view in 1962 was that 'development is a type of social change in which new ideas are introduced into a social system in order to produce higher per capita incomes and levels of living through more modern production methods and improved social organization.' A decade later, he believed development to be a widely participatory process of social change, intended to bring about both social and material advancement (including greater equality, freedom, and other valued qualities) for the majority of the people through their gaining greater control over their environment.

In fact, by the mid-1970s, Rogers proclaimed the passing of the dominant paradigm, the modernization model though apparently excluding his own diffusion of innovation model. He propagated his model of modernization in developing countries urging that it had cross cultural applications. Rogers' work was in fact an extension of Lerner's; he adopted Lerner's notions of empathy, cosmopolitan nature, and attitude change; his unit of analysis was the individual, and his main concern was with the social mind, with the change of culture, and of attitudes and ideas.

Rogers' Diffusion of Innovations was in essence a synthesis of hundreds of diffusion studies in agriculture. Each of its successive editions took account of the innumerable

studies conducted worldwide and in different disciplines, but the arguments about the efficacy of the strategies remained unchanged. As McAnany points out in a review of the third edition of the book, the core seven out of eleven chapters of the book which deal with the generalizations deriving from his diffusion of innovations model have remained substantially the same. The original model, derived from his work at Iowa State University, has not been revised to take account of the ever more comprehensive reviews of the studies that make up the other four chapters of the book in later editions³

3.2: The Diffusion of Innovations Model: Media and Development

Beginning in the 1950s, Latin America saw many energetic challenges to the institutions that had sustained social, political and economic inequalities in Latin American society for centuries. Revolution in Bolivia (1952) and Cuba (1959) and strong reform movements highlighted the need for urgent changes in Latin American society. For local and international elites there was great concern for restoring political stability and increasing economic growth, to develop Latin America and other under developed regions. In 1984 Bradford Burns wrote, Efforts like the United States Alliance for Progress were designed to replicate the successful rebuilding of post-war Europe through the Marshall Plan, all the while containing the revolutionary option in Latin America. Communication was to be a major component of development strategies. But, much as Innis predicted, these development efforts often led to increased centralised control of economic processes while reinforcing the monopoly of knowledge held by planners and technicians.

Modernisation was the dominant theoretical paradigm that shaped the application of communication to development programs. Modernisation was predicated on the assumption that the type of development that had occurred in North America and Europe could be replicated in other regions of the world. Modernisation theory, in very schematic terms, assumed that development was a linear, evolutionary process that brought traditional society, based on subsistence production methods and "backward" cultural practices forward into a modern, industrialised and technological society through economic growth.⁴

The consolidation of the modernisation development model in the 1950s and 1960s coincided with the emergence of communications studies. Borrowing heavily from the fields of sociology behavioural psychology and marketing, early communications researchers attempted to measure the impact and effects of mass media on individuals and concluded that the deliberate and planned use of the mass media could be an effective means of bringing about social change by influencing key individuals' attitudes and behaviour.⁵

These various ideas about the nature of media and social change coalesced in the diffusion of innovations development model. Rogers, explained diffusion of innovations as a deliberate campaign where professional, change agents targeted key community members of traditional societies, the "opinion leaders," and influenced them into adopting a technique or innovation and then subsequently passing that innovation on throughout the community. Larry Shore sums up the modernization and diffusion approach to development by saying - what was needed were to change the attitudes, values, and aspirations of the individuals in the population, from that would result the benefits of modernization. The problem with development, then, lay in the individual who was ignorant and traditional. Exposure to new ways of thinking, through mass media could remedy the problem.⁶

Throughout the 1960s and 1970s, international agencies and national governments applied the diffusion model to a variety of development projects, most often, but not exclusively, directed to rural populations. For example, agronomists and economic planners were interested in transforming agricultural production to a more efficient' model - one that would generate more wealth and free individuals from the agricultural workforce to pursue employment in industrial occupations. Other examples were literacy and mathematics programs in Nicaragua, Colombia and the Dominican Republic⁷.

3.3: Concept of Mass Media as a Magic Multiplier

Wilbur Schramm extended the arguments of Lerner and Rogers in favor of modernization through mass media, which he termed 'the magic multipliers'. His work was part of the efforts of the United Nations and UNESCO for a programme of concrete action to build up press, radio broadcasting, film and television facilities in countries in process of economic and social development. The survey on which the book was based was carried out by UNESCO by means of a series of meetings in Bangkok, Santiago, and Paris.

To Schramm, as to mainstream social scientists of the time, the mass media were 'agents of social change,' almost miraculous in their power to bring about that change. Schramm argued that the mass media could help accomplish the transition to new customs and practices (the innovations of Rogers) and, in some cases, to different social relationships. Behind such changes in behavior must necessarily lie substantial changes in attitudes, beliefs, skills, and social norms. The process he elaborated was simple: first, the awareness of a need which is not satisfied by present customs and behavior; second, the need to invent or borrow behavior that comes close to meeting the need. Hence, a nation that wants to accelerate the process of development will try to make its people more widely and quickly aware of the needs and opportunities for meeting them. This would facilitate the decision-making process and help the people put the new practices smoothly and swiftly into effect. Schramm went further than Lerner and Rogers in taking cultural linkages into account, in acknowledging 'resistance to change' and in urging 'an understanding participation.' However, his model of communication was still manipulative of behavior towards the desired end of innovation adoption. It still cited a strong correlation between high media exposure and development as empirical evidence.

Schramm argued forcefully that the mass media had the potential to widen horizons, to focus attention, to raise aspirations, and to create a climate for development. They also had the potential to confer status, to enforce social norms, to help form tastes, and to affect lightly held attitudes. He was optimistic about the potential of the mass media (and also educational media such as programmed instruction, language laboratories, and electronic digital computers) in all types of education and training. Unlike Lerner and

Rogers however, he conceded that ‘the mass media can help only indirectly to change strongly held attitudes and valued practices ’

Schramm therefore recommended that a developing country should review its restrictions on the import of informational materials and should not hesitate to make use of new technical developments in communication in cases where these new developments fit its needs and capabilities. ‘the challenge,’ he concluded, ‘was to put the resources and the power of modern communication skillfully and fully behind economic and social development.’ He described as fortuitous, ‘almost miraculous’, that modern mass communications should be available to multiply informational resources. So carried away was Schramm by his messianic role that he observed in a final flourish that ‘it is hardly possible to imagine national economic and social development without some modern information multiplier; and indeed, without mass communication probably the great freedom movements and national stirrings of the last few decades would never have come about at all’. Such was the faith of the purveyors of modernization models.

3.4: Dependency Theory of Media and Development

Dependency theories or models came to the fore in the early 1970s as a reaction to modernization models. These new theories were the production of the application of Marxist theories of imperialism, though both Marxists and non-Marxists were instrumental in articulating them.

The original version of dependency and underdevelopment theory was outlined by Paul Baran (1967) and Andre Gunder Frank (1967). Their primary concern was finding out the causes of backwardness of the nonaligned countries within the dynamics of the world capitalist system. They assumed that underdevelopment was due , not to some original state of affairs, but the result of the same historical process by which the now-developed capitalist countries became economically advanced and industrialized. Thus, Baran argued that underdevelopment was the obverse side of development; the capitalist countries had become ‘developed’ by exploiting their colonies for centuries. Such economic exploitation had left the colonies with a narrowly specialized, export-oriented

primary production structure managed by an elite which shared the cultural lifestyle and tastes of the dominant classes in capitalist states. These elite continue to perpetuate the rule of ex-colonies; hence a kind of neo-imperialism still prevails.

This dependency approach rejected the concept of a unified state as actor and the notion of a global system as a collection of nation states; rather, the dependency approach was a worldwide approach⁸. Gunder Frank elaborated the theory by postulating three 'laws of motion' of the process of development and underdevelopment, and coined the twin concept 'metropolis-satellite' to characterize the nature of imperialist economic relations. The ties of dominance and dependency, he explained, run in a chain-like fashion throughout the global capitalist system, with metropolitan (or centre) states appropriating the surplus from the satellites (or periphery), their towns removing the surplus from the hinterland, their landlords from the peasants, their merchants from shopkeepers, and finally, the shopkeepers from the customers.

3.5: Development Communication: Theory and Practices.

Development Communication as a sub-field of mass communication emerged in the years subsequent to the Second World War as newly independent Asian, African, and Latin American countries ventured out to become progressive, self-sustaining and industrialized. The use of the term 'development' became associated with themes like modernization, nationwide economic growth and technological diffusion leading to centralized planning, large-scale industrialization, and the expansion of basic communication infrastructure⁹.

The terms 'another development' and 'multiplicity in one world' that came into play can be traced back to the 70s when former United Nations Secretary General Dag Hammarskjold urged that development should have more than just economic dimensions. 'Another development' favours a multiplicity of approaches based on the context and the basic, felt needs, and the empowerment of the most oppressed sectors of various societies at divergent levels¹⁰.

This interdependency of the society and the media is the essence of the interdependency theory developed by Defleur and Ball Rokeach. Defleur and Rokeach maintained that media and society are interdependent with each other. They are in the system of our modern society. Absence of one makes the other handicapped. Without the existing communion link the political and economic systems are paralysed. How would the government convey messages to the nation? How would the businessman sell their products without the help of the communication networks? Not only this, other larger aspects of society cannot work without communication. Without the audience and the existing social systems, communication networks are reduced to nil. Media reinforce human values. These include entertainment and leisure. They serve all kinds of information about the world, society, science, economics, marriage, child rearing, health etc. So media are the central part of the modern society. It can be said that media are the central part of the modern society. It can be said that media are the maker and life of modern society. To play such a role media constantly interact with the society. Media learn from the society in order to cater to the needs of the people. Defleur and Rokeach assume that the ultimate basis of the media influence lies in the tripartite relationship among the larger societal system, the media's role in the system and the relationship of the audience to the media. Defleur and Rokeach say that the degree of dependence on media information is the key variable in understanding when and why media messages alter audience feeling or behaviour.

Defleur and Rokeach suggested two major hypothesis of their theory:

1. The greater the number and centrality of specific information delivery function served by a medium, the greater the audience and societal dependency on the medium.
2. In societies with developed media systems, the audience dependency on media information increases as the level of the structural instability increases.

Radio could be used to achieve many ends and purposes depending on the priorities set. In India in this decade of literacy, the main goal or topmost priority should be to eradicate illiteracy. For that radio must play a very important role. The people have been depending on the service provided by the CR for information. It has brought a drastic change in the condition of illiteracy and education and has brought about a psychological change in the

population. The content of its programme shapes the knowledge of the people and they lead themselves to a new awareness. The basic idea of the theory is that amongst a given range of issues and topics, the specific educational programmes are to be aired by radio.

3.6: Development Communication: An approach to Modernization

Perhaps the most influential advisers in the area of development and communication during the 1960s and 1970s were Daniel Lerner, Everett Rogers, and Wilbur Schramm, all American academics who were mainstream empirical social scientists in the Euro-American tradition. The most influential work in the growth of development communication as a field in its own right was Lerner's *The Passing of Traditional Society: Modernizing the Middle-East*. This study was not the work of an individual, rather it was part of a large project of the Bureau of Applied Social Research (BASR) (formerly the Office of Radio Research) at Columbia University in New York City. The Project was funded by the Voice of America, and its primary aim was to study the listenership to Voice of America as well as to Radio Moscow, in selected countries of Europe and West Asia¹¹. Lerner himself supervised the field study, particularly that in Turkey.

The BASR, like other social research centers in the United States at the time, was staffed by social psychologists who had their training in the country's propaganda efforts during World War II. Hardt's survey of comparative research studies in the social sciences during World War II leads her to conclude that much of the research was within the context of war (regarding propaganda) and industrialization (relating to advertising), and that academicians were generally associated with it levels¹². After the war these same academicians' moved into universities like Columbia. They made no distinction between academic research and government or business oriented research. Their funds for research were, after all, from these same sources.

Thus, in the early 1940s, BASR did research on radio audiences and programs, readership studies for Time, Life and Tide, as well as advertising studies for manufacturers of toothpastes, vitamins, liniment, whiskey and wine. Lazarsfeld, who dominated the

intellectual life of Columbia for almost a quarter century, made clear that there is hardly any difference between academic and the commercial study as far as methods and contents go; they differ only with respect to purposes and finances (Converse, 1987). His justification of such studies was that the results were fed back into teaching and the dissertation work of students at the university.

Further, much academic research continued to be based upon the social and political values of Western societies and reflected confidence in the role of the United States as a model democracy. In sum, social science research was generally seen as a contribution to the intelligence-gathering activities of the United States government; international communication and development communication were part of this politically manipulative process.

Lerner held a largely unilinear evolutionary perspective rooted in the naïve belief that development meant change from a traditional to a modern society. Lerner postulated that development (or modernization) was fundamentally a communication process; that way to 'modernize' was to invest in large-scale projects in building up the infrastructure for modern development communication systems. Lerner argued that modernization was a prerequisite for making literacy widespread. Literacy would, be believed, lead to greater mass media exposure; greater mass media exposure would, in its turn, result in higher rates of literacy. Mass media exposure and literacy were seen as related to economic and political participation. The role of mass media was therefore, to mobilize human resources by motivating change in attitudes, beliefs, and behaviors. So the mass media were seen as mobility multipliers capable of producing empathy the capacity to put oneself in the other's shoes and be able to relate to a rapidly changing environment, and to be future oriented, ambitious, competitive, rational, with a desire to progress and consume. The traditional values of community sharing, religious resignation to one's lot of life, and satisfaction with one's role and position in society had to be discarded if development were to take place. It was evident that Lerner, in the name of development and modernization, was propagating the political philosophy of free-enterprise, capitalism, and American-style democracy¹³.

3.7: Development Communication and Community Radio

The path that theories of development communication have taken bears an eerie resemblance to the one taken by developmental theory at large. For decades, they have rested on presuppositions that have little or no bearing with empirical observations. These mimic in different ways the following pattern. The rural and the marginalized need to be helped. And this help must come in the form of outside intervention. This help can take the form of aid, technology, education, political rights, and in the case of communication specifically, ideas and information. This overall approach of exogenously induced change assumes the receivers to be a monolithic mass of morons who are incapable of articulating their own needs, their own notions of change and their own definitions of development.

They are the perfect sponges, absorbing all the wonderful messages directed at them, and whether through the two-step flow (E.M. Rogers cited in Hartmann et al., 1989: 26) or by the sheer strength of the great information multipliers (W. Schramm cited in Hartmann et al., 1989) characteristic of the media, incorporate them into their daily lives¹⁴. As a result of this external support, the world becomes a more equitable place sooner rather than later. And all of humanity is indebted to the development and developmental communications experts for eternity. Unfortunately, the world has not changed much. Basic inequities remain (where they have not increased), and so do similar theories. However, what has emerged is a more sagacious view. Real societies are too complicated and local conditions too varied for universal solutions to be applicable, though the dimensions of the problems of development are now better understood.

A challenge to this dominant, top-down trend in developmental communication has been present for some time, but has not been able to influence communication policy planners in the third world countries. This alternative view outlines a framework where “the status distance between teacher and student, communicator and audience, is abolished. Communication functions more as a dialogue in which the former learns as well as teaches, and the latter is enabled to understand better the causes of his oppression and thereby to do something about it.”

A constructive dialogue can take place only amongst equals. And to be able to do so implies the partnership and participation of the entire community in all processes of media production and dissemination. It is this approach that CR actually exemplifies. CR also strikes at the heart of the tool with which status quo in a society is maintained - the control of knowledge. Those who have access to such knowledge are loath to give it up. And to give up control over something as important as broadcasting can be very threatening to existing power structures. The limits of representative democracy and of broadcasting's representative public service role within it are essentially the same; power accrues to the representatives, not those whom they represent.¹⁵

Moreover, media producers thrive on the mystification of the production process and its associated technology. The possession of this 'specialised' knowledge grants them a position of power. In practice, production processes can be carried out by anyone with just basic training. When production shifts to the community, the demystification of technology occurs simultaneously. No longer can technology remain distant from the people that it is expected to serve. No longer is the process an esoteric one to which a privileged few have access. No longer can the dominant grammar of the media be sustained, for now it can be redefined by the audience itself. This process then results in the emasculation of the dominant media production industry and its proponents. Consumers of a particular product becoming producers of the same is the worst nightmare of those who gain from established economic structures. It has also been observed that "knowledge of the operational aspects of mass communication increases interest in the media, and creates a critical awareness in listening to the messages they carry."

An audience that is critically aware of the way in which media products can be designed consciously to suit a certain end and may not necessarily represent the 'truth', is a dangerous one to contend with for those who stand to gain by it. At the same time, if communities are empowered enough to create an alternative media of their own, the mainstream media industry stands to lose the very basis on which it exists, its consumers. It is an unequal world, and it is in the interest of some to keep it so.

CR in India at the moment stands on the threshold of fundamentally changing the basic notion of the role media can play in the empowerment of people. But a major barrier continues to exist in the form of the lack of legislative framework, perhaps fuelled by the resistance of established interest groups. Against the argument that this is the sole barrier to community media being widely propagated, is the one that even if these legislative reforms were to take place, the deeply embedded hierarchical social structures within which CR would have to operate would mitigate the beneficial developmental effects of it. While lobby groups and advocates of community media continue to pressurize the government to formulate laws that would make free the airwaves in the truest sense of the term, it is the second hurdle which is infinitely more difficult to overcome. In a similar vein, it is possible that the group currently influencing public policy on broadcasting in India will not lose as much power as it fears. CR does not seek to replace other forms of broadcasting. It simply gives a voice to the peripheral millions. A three tiered broadcasting model, with the national, private and community media playing complementary roles, has a precedence in other developing nations and much can be learnt from such systems. When CR does take off, it will be a rewarding exercise to observe the ways in which its active presence can be causally related to an improvement in the condition of the marginalized sections of society. However, while it may be tempting to romanticize the power CR grants and the benefits it can bring, it is important to understand that it must only be as 'useful' as the community wants it to be.

To use the exogenous 'we must teach people how to use this new tool' approach would be to merely replicate the follies of the past. Organizations and lobbyists, who are impatient to use this tool in what would hopefully be a more liberal environment, must be careful in this regard. If it is to be a true CR, it must be wholly and completely left in the hands of the community concerned. Even training and workshops to familiarize members of communities with the technology must facilitate an independent interpretation of the way it can be used. CR can be successful only if it liberates people to communicate with themselves. In their own language, in their own form and on their own terms.

3.8: Development Communication and development of the grassroots people.

Until the 1990s, economic theories explained underdevelopment as a consequence of industrial and technical backwardness, while sociological theories put the blame on superstition and fatalism, cultural backwardness of the illiterate masses. Thus, the quickest solution to underdevelopment was believed to be the borrowing of modernization strategies of Western societies which were deemed to be developed. These strategies, however, needed the necessary know-how as well as capital which the industrialized countries alone could provide. So multinationals were allowed to enter the poorer countries to provide this capital and knowledge. International aid agencies and financing institutions like the World Bank and the International Monetary Fund (IMF) too entered the poorer countries along with specialist and advisers in 'development'.

Development Communication emerged as a field of mass communication during the post-World War II years when the countries of Asia, Africa and Latin America were asserting their right to independence, self-reliance, and nonalignment. At the same time, these countries were in a hurry to find solutions to the most urgent needs of their people, it was the eradication of poverty, illiteracy, and unemployment. Colonial rule had established massive bureaucracies, skeletal transport and communication infrastructure, some educational and professional institutions of learning, and a few industries. Centralized economic planning, large scale industrialization, and the development of basic communications appeared at the time to be the most effective strategies for catching up with the economically advanced and industrialized countries. This indeed was the advice proffered by financial bodies like the World Bank and the International Monetary Fund, donor agencies like the United States Agency for International Development (USAID), by the various arms of the United Nations (dominated at the time by the big powers) such as the United Nations Educational, Scientific and Cultural Organization (UNESCO), and by foreign advisers to national governments.

3.9: CR and Participatory Communication for Social Change

Development Communication as a sub-field of mass communication emerged in the years subsequent to the Second World War as newly independent Asian, African, and

Latin American countries ventured out to become progressive, self-sustaining and industrialized. The use of the term 'development' became associated with themes like modernization, nationwide economic growth and technological diffusion leading to centralized planning, large-scale industrialization, and the expansion of basic communication infrastructure¹⁶. This dominant paradigm promoted a top-down approach and the 'one size fits all' policy prescriptions by the World Bank, IMF and WTO for development. Nations started imagining their underdevelopment. Their physical and social realities were produced and reproduced in the dialectic of development and underdevelopment, 'marginalizing and precluding other ways of seeing things'¹⁷. The Third World was invented through this discourse.

The mainstream empirical social scientists in the Euro-American tradition whose works influenced the communication and development wisdom during the 50s and 60s were Daniel Lerner (*The Passing of Traditional Society*), Everett M. Rogers (*Diffusion of Innovations*) and Wilbur Schramm (*Mass Media and National Development*) (Kumar, 1994). They talked of mass media as instruments to change the mindset of the people and to create a climate for modernization and development, which will eventually produce higher level of living. Lerner (1958) believed that development meant change from a traditional to a modern society. Lerner argued that modernization was a prerequisite for making literacy widespread. Mass media and literacy were seen as related to economic and political maturity.

Rogers made a mark in the area of agricultural extension through his *Diffusion of Innovations* model. Describing 'innovation' as an 'idea' or a 'practice' or a 'technology' perceived as new by an individual, Rogers defines development as 'a type of social change in which new ideas are introduced into a social system in order to produce higher per capita incomes and levels of living through more modern production methods and improved social organizations'. He believed in the ability of communication channels and opinion leaders to disseminate knowledge about new practices and ideas and to convince target groups to adopt the exogenously introduced innovations¹⁸. To Schramm, the mass media were 'agents of social change'- marvelous 'Magic Multipliers' in their potential to bring about a change. He argued that the mass media could help accomplish the transition

to new customs and practices (the innovations of Rogers) in order to widen horizons, to raise aspirations and to create a climate for development

The mid-70s saw disenchantment with the postulates underlying the modernization and economic growth oriented theories of development including diffusion of innovation approaches, as they did not correspond to the social realities and cultural milieu in the Third World countries. Evaluation reports of the extension programmes indicated that the main beneficiaries of the little success that was visible in agriculture, health, nutrition and educational extension programmes, were the better-off sections of society. The hope that development benefits would eventually trickle down to the neediest was belied as rural social structures thwarted all attempts to reach the poor. At the international level also, the main beneficiaries were the multinational industrial firms and the financing banks and institutions¹⁹.

Dependency approach came to the fore in the early 70s when modernization and innovations perspective on development was challenged by Latin American social scientists and the neo-Marxists (proponents of structuralism). It was Paul A. Baran who first articulated the thesis that development and underdevelopment are 'interrelated processes' and uncompromisingly designated Western monopoly capitalism as the main cause of the chronic backwardness of the developing countries. Other scholars within the dependency school worked on multiple variables to infer that underdevelopment was the result of the same historical process by which the 'developed' countries became economically advanced. This consciousness resulted in the new nations disassociating themselves from the super powers and moving to form the non-aligned nations for political, economic and cultural self-determination within the international community of nations. The New International Economic Order is an example of an attempt toward this end.

At the macro-level, the dependency debate played an important role in the movement for a New World Information and Communication Order from the late 60s to the early 80s. Third World news networks were established and people from developing countries wrote articles about themselves from their own perspectives. Mass communicators made

serious efforts at redirecting information flows away from the conventional gate-keeping junctions located in London, Paris, Madrid and New York²⁰. The outcome of this approach was a bigger dependence on advanced countries for finance, marketing, capital goods, and design and led to mounting foreign debt and dumping of obsolete equipment and technologies in recipient countries²¹.

The Third World response to the modernization and the dependency models of development came not so much as a well-defined, coherent and clearly mapped approach. It was more a critique by scholars in the 80s who disapproved universal application of development models and pointed out that development must be conceived as an integral, multidimensional and dialectic process which can differ from one society to another²². The one common standpoint that the newer approaches on development shared was that the orientation of social change must be 'bottom-up' and aimed at self-development of the local community.

The terms 'another development' and 'multiplicity in one world' that came into play can be traced back to the 70s when former United Nations Secretary General Dag Hammarskjöld urged that development should have more than just economic dimensions. 'Another development' favours a multiplicity of approaches based on the context and the basic, felt needs, and the empowerment of the most oppressed sectors of various societies at divergent levels²³. Participation and cultural identity are vital elements of such alternative approaches to development. With this shift in focus of development approaches, the participatory communication model that emerged sought to transform the elitist, vertical and top-down character of the diffusion model of communication (congruent with the modernization theories) and incorporate democratization and participation at all levels in the planning and production of media content. New approaches to communication brought a greater knowledge of and respect for forms of people's communication, which were consonant with the cultural identity of the community²⁴.

As per McQuail, Another communication favoured multiplicity, smallness of scale, locality, and deinstitutionalization, interchange of sender-receiver roles and horizontality

of communication links at all levels of society. It emphasized the need to establish decentralized media systems with a more receiver-centric rather than communicator orientation and accent on an exchange of information and 'meanings' rather than on persuasion.

CR often applies participatory communication approaches. The nature and extent of community participation in a CR station varies from minimal participation when outsiders make the decisions- to full involvement of the community members in the decision-making process beginning from the initiation to the establishment, management, financing, administration, program production and evaluation. Participatory communication approaches place decision-making in the hands of ordinary people. It can democratize communication and empower the marginalized people. It tends to stress the importance of the cultural identity of local communities and participation at all levels- international, national, local and individual²⁵

Some people favor community participation as a means of reaching certain goals since it makes projects and programs more humane, effective and sustainable. However, others see participation as an end in itself. For them, participation is a set of desired processes and relationships²⁶. Public participation is important for preventing the monopolization of communication. It fosters a fair balance between different parties involved in the communication process. Public participation enhances media autonomy and promotes a plurality of opinions. Thus, communication facilities may serve not just those in power but society as a whole²⁷.

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Research Methodology

A research methodology is generally a system of broad principles or rules from which specific methods or procedures may be derived to interpret or solve different problems within the scope of a particular discipline.

4.1: The aim :

The aim of the study is to analyse the process and procedure of CR broadcasting and to assess the utility and effectiveness of CR system in India.

4.2: Objectives

The objectives of the study are to

1. Examine the awareness level of the community about Community Radio
2. Examine the utility and effectiveness of Community Radio in India ;
4. Find out how useful is Community Radio in solving the problems of common people; and
5. Give suggestions to make Community Radio a tool of development for the country.

4.3: Research Questions

This research study explores to answer the following questions:

1. What are the characteristics of the listeners (age, sex and occupation) of the Community Radio?
2. What are the listening patterns for the Community Radio, total hours of listening per day; and the programs that are most often listened to?
3. What are the uses of Community Radio for the community people?
4. What are the public opinion about the Community Radio, its ownership, programmes and its effectiveness?
5. What is the level of public participation in different activities of Community Radio?

This research study was conducted in two phases –

In the first phase an in - depth study of the four Community Radio Stations (two from NGOs and two from Educational Institutions) was done, and

In the second phase a survey among the potential listeners of the selected Community Radio stations was conducted.

Details of Community radio selected for the study

| Sl No. | Name of Community Radio Station | State | Category |
|--------|--|---------|-----------------------|
| 1. | Jnan Taranga Community Radio Station KK Handiqui State Open University, Guwahati | Assam | Educational Institute |
| 2. | CMS Community Radio City Montessori School, Gomatinagar, Lucknow, U P | UP | Educational Institute |
| 3. | Radio Bundelkhand Run by Development Alternatives, Orchha, Tekamgarh,MP. | MP | NGO |
| 4. | Gurgaon Ki Awaaz Run by The Restoring Force (TRF), Gurgaon-122 016, Haryana | Haryana | NGO |

4.4: Research Design : The researcher used Quantitative method for the research.

4.5: Quantitative Research Method

A questionnaire is used for an audience survey as a part of Quantitative research method. The purpose of the audience survey was to obtain objective knowledge of Community Radio stations, its programs, level of public participation and the characteristics of listeners. The reason for selecting quantitative research method for this research study

was not only to complete the requirements for the research dissertation, but also to contribute in an initiative that was providing a voice to the marginalized section of the population.

4.6: Qualitative Research Vs Quantitative Research

In quantitative research, the researcher is ideally an objective observer that neither participates in nor influences what is being studied. In qualitative research, however, the researcher learns about a situation by participating in it. Furthermore, quantitative research often forces responses into categories that might not fit in order to create meaning.

Qualitative research, on the other hand, focuses on individual results and fails to make connections to larger situations or possible causes of the results. Qualitative research is appropriate for answering certain kinds of questions in certain conditions and quantitative is suitable for others. Thus, the most effective strategy is to incorporate the elements of both methods to ensure that the study is as complete as possible.

In quantitative research, randomisation is used to avoid bias in the selection of a sample and is selected in such a way that it represents the study population. In qualitative research no such attempt is made to in selecting a sample. The researcher can purposely select 'information-rich' respondents who will provide one with the information that one needs. In quantitative research, this is considered a biased sample.

One major difference between qualitative and quantitative research is the underlying assumptions about the role of the researcher. Both qualitative and quantitative methods can be used simultaneously to answer a research question or to get better knowledge of the subject under study. Miles and Huberman (1994) and many other researchers agree that these two research methods need each other.

In order to get proper data through quantitative research methods, an audience survey was conducted. The audience survey includes a sample study of potential listeners of selected Community Radio.

4.7: Qualitative Research Method

The goal of qualitative technique should be to develop concepts in order to gain a better understanding of the phenomena represented by the concepts themselves (Morse and Micham, 2002). Qualitative techniques are generally used to explore new or little or little known phenomena. They are also used to explore phenomena that was not conceptualized or adequately understood. In the course of qualitative research, hypotheses and theories emerge from data during the data collection or data analysis. In such a naturalistic tradition, the prime sources of data are the words and actions of the people being interviewed or observed. They are recorded using notes as well as via photographs, actions through a combination of observing, listening and asking (Lofland and Lofland, 1984).

The researcher visited the Community Radio stations and gained experiences in the operation of a community radio in different parts of India. The researcher conducted few interviews with the stake holders and station's managers.

4.8: Population and sampling

The selection of a sample in quantitative and qualitative method is guided by two opposing philosophies. In quantitative research one attempts to select a sample in such a way that it is unbiased and represents the population from where it is selected. In qualitative research, number considerations may influence the selection of a sample such as: the ease in accessing the potential respondents; the researcher's judgment that the person has extensive knowledge about an episode, an event or an situation of interest to the researcher; how typical the case is of a category of individuals or simply that it is totally different from the others. Every effort is made to select either a case that is similar

to the rest of the group or the one which is totally different. Such considerations are not acceptable in quantitative research.

The purpose of sampling in quantitative research is to draw inferences about the group from which the sample is selected, whereas in qualitative research it is designed either to gain in-depth knowledge about a situation or about an event or about any episode or to know as much as possible about different aspects of an individual on the assumption that the individual is typical of the group and hence will provide insight into the group.

Quantitative research is guided by a predetermined sample size that is based upon a number of other considerations in addition to the resources available. However, in qualitative research there is no predetermined sample size but during the data collection phase one waits to reach a point of data saturation. Considerable importance is placed on the sample size in quantitative research, depending upon the type of study and the possible use of the findings. Studies which are designed to formulate policies, to test associations or relationships, or to establish impact assessments place a considerable emphasis on large sample size.

This is based upon the principle that a larger sample size will ensure the inclusion of people with diverse backgrounds, thus making the sample representative of the study population. The sample size in qualitative research does not play any significant role as the purpose is to study only one or a few cases in order to identify the spread of diversity and not its magnitude. In such situations the data saturation stage during data collection determines the sample size.

The audience survey used a sample survey method as part of quantitative research method. The population for the audience survey comprises of the active and potential listeners of selected Community Radio from the community. The sample size for the audience survey was 100 selected from the communities located within the coverage area of the selected community radio.

4.9: Population

The population for the audience survey comprises of the potential listeners of selected Community Radio from the community.

4.10: Sample

Roger D. Wimmer and Joseph R. Dominick in his book titled Mass Media Research: An introduction writes, determining the adequate sample size is one of the most controversial aspects of sampling. How large must a sample be to provide the desired level of confidence in the results? Unfortunately, there is no simple answer. Certain sample sizes are suggested for various statistical procedures, but no single sample size formula or method is available for every research method or statistical procedure. The size of the sample required for a study depends on at one or more of the factors, like, project type, project purpose, time constraints, financial constraints, etc.

For this research study Four Community Radio stations (two run by educational institutions and two run by NGOs) working in India, and 100 listeners from the coverage area of each Community Radio. The sample size for the audience survey was 400 selected from the communities located within the coverage area of the selected community radio.

4.11: Sampling method

The researcher used convenience sampling method to select the sample. From the coverage area of each Community Radio 100 listeners were considered as sample for this study purpose.

4.12: Procedure to select samples

Four Community Radio Stations was selected through purposive sampling method. The coverage area of the selected Community Radio Stations was divided in to 5 regions i.e. North, South, East, West and Central Region. From each region 20 listeners were selected through random purposive sampling. From each region 20 respondents were

selected and 100 respondents from each selected Community Radio means $100 \times 4 = 400$ respondents were considered for this study purpose.

With regard to the qualitative research technique, In-depth interviews were conducted which included interviews with community station's managers and other stake holders.. The sample units for the qualitative method were not selected randomly; rather 'information-rich' respondents were selected purposely who could provide with the information relevant to the researcher's study.

4.13: Tools and instrument: Questionnaire/ Schedule

The researcher used survey method for collecting the data. A schedule covering all the variables mentioned above was prepared for the survey purpose. The questions were prepared as per the objectives of the study.

A questionnaire is a written list of questions, the answers to which are recorded by respondents. In a questionnaire respondents read the questions, interpret what is expected and then write down the answers. The only difference between an interview schedule and a questionnaire is that in the former it is the interviewer who asks the questions and records the respondent's replies on an interview schedule, and in the latter replies are recorded by the respondents themselves.

In the case of a questionnaire, as there is no one to explain the meaning of questions to respondents, it is important that the questions are clear and easy to understand. Also, the layout of a questionnaire should be such that it is easy to read and pleasant to the eye and the sequence of the questions is easy to follow.

A questionnaire should be developed in an interactive style. This means respondents should feel as if someone is talking to them. A sensitive question or a question that respondents may feel hesitant about answering should be prefaced by an interactive statement explaining the relevance of the question.

The form and wording of questions used in an interview or a questionnaire are extremely important in a research instrument as they have an effect on the type and quality of information obtained from a respondent. The wordings and structure of questions should therefore be appropriate, relevant and free from any of the problems. There are two types of questions in a questionnaire, open ended and closed ended questions. In an open-ended question the possible responses are not given.

In the case of a questionnaire, the respondent writes down the answers in his/her words, but in the case of an interview schedule the investigator records the answers either verbatim or in a summary. In a closed question the possible answers are set out in the questionnaire or schedule and the respondent or the investigator ticks the category that best describes the respondent's answer.

The researcher used survey method for collecting the data. A schedule covering all the objectives/variables mentioned above was prepared for the survey purpose. The questions were prepared as per the objectives of the study.

The following were the specific objectives of the listener's survey:

- to explore the profile of radio listeners (age, sex, occupation)
- to explore radio listening patterns i. e. total hours of listening per day, and information about programmes most often listened by the listeners.
- to explore the ownership and use of an electronic media, such as radio .
- to explore listeners opinion about Community Radio of their locality.
- to explore the level of participation in different activities of the radio station.

4.14: Data collection design

The researcher used primary data collection. Primary data is the first hand data which collected by the researcher. A schedule covering all the variables mentioned above was prepared for the survey purpose. The questions were prepared as per the objectives of the study.

4.15: Data Collection :

Data was collected through the schedule filled during the survey work.

4.16: Data analysis design

The researcher use quantitative analysis design where the data was coded into numbers and percentage was taken out from each of the questions.

4.17: Schedule of Activities:

| S.No. | Activities | Duration |
|-------|------------------------------------|------------------------------|
| 1. | Course Work | July 2010 - December 2010 |
| 2. | Research Methodology/ Synopsis | January 2011 - June 2011 |
| 3. | Data Collection/ Survey | July 2011 - April 2012 |
| 4. | Analysis of the Data | June 2012 - September 2012 |
| 5. | Publication & Submission of thesis | October 2012 - December 2012 |

4.18: The Limitations

As such researcher didn't have to face any major difficulty during the data collection process. The CR stations staff members, volunteers and people from the community have been very participative during the entire research process.

The only challenge that came into the way of research was financial. Since, the research was for academic purpose and most of the expenditure including travelling, food and lodging was born by the researcher so somehow it was very taxing to the researcher. For this study only four Community Radio stations were selected. So there is a possibility

that a better part of the country where CRs is working properly and effectively might not be included in this study.

Another major constraint was the time. As this study was suppose to be completed within the stipulated time so it was little difficult for the researcher to manage the survey work and other related jobs of the research. The researcher would like to go for more research on this topic to get a further understanding on this very important topic of community participation in CR programme and its effectiveness. The further research on this topic will help to fulfill this information gap by reviewing the effectiveness of community radio stations.

This research study was carried out by utilizing data from secondary sources and primary data collected through survey work conducted by the researcher. While going about the survey work, the researcher had to face a few difficult situations while collecting data because many a times respondents were unable to respond effectively in the way they were expected to.

Another problem has been the non availability of any earlier research work in this direction which could has been taken as a source of data or as a guide for going ahead in the research process. Of course, in another way this could be termed as a benefit also as this has been made the researcher's job more challenging.

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Data Analysis

5.1: Profile of Jnan Taranga Community Radio Station, Guwahati.

(Based on interview with the station manager and source <http://www.mib.nic.in/> & www.cemca.org)

Jnan Taranga CRS, Guwahati operates on 90.4 MHz and broadcasts for 22 hours daily between 3:00 pm – 7:00 pm and 8:00 pm – 2:00 pm. ‘Jnan Taranga’, the first CR of the north east has been broadcasting programmes with a good deal of community development content combined with educational and entertainment programmes. Located in Guwahati, Assam, the station was launched on November 20, 2010, and has 20 hours of broadcasting per day. Though the station is run by the Krishna Kanta Handiqui State Open University, it has been actively engaged with community to draw talent, design content and reach out to the audiences. The primary language of broadcast is Assamese. The station also broadcasts a few programmes in Hindi, English, Bengali, Boro, Nepali and Karbi serving different communities in the coverage area.

The studio has been set up at the cost of about ` 60 lakhs. Expenditure includes cost on various equipments for the studio, transmission equipments, training (including the in-house and on community), human resource, production and contingency etc. As the culture of volunteering for CR programme is yet to take its roots in this part of the country, an amount of ` 40,000/- per month is being expended for running the CRS presently. This expenditure is expected to continue for some years. Though the university is committed to bear the expenditure, which comes to about 5 lakhs in all annually, 10% generation of revenue in the form of advertisement is necessary to sustain the expenditure level.

The signature programmes of this station are live from community Swasthya Charcha (public issues on health); Nyay (legal phone-in programme); Yuva Taranga, Rahan, (youth programmes), Jagriti (programme on entrepreneurship); Bibhawan, Baraniya (thinking, life and works of community members), Nepathya (radio drama), Beekhyan (radio documentary), Antaranga Aalap (interview programme); Sishu Teertha (children

programme); Neeravadhi (novel reading); Bhasha Siksha (language teaching); folk music programme; Angana (women programme); Manar Khabor (community phone-in programme for 1 hour daily on various topics)

Programme Content

| S. N. | Title | Foramt | Subject | Description |
|-------|-----------------|-------------|---|---|
| 1 | Samadhan | Discussion | Solving of social problems | Activists in Human Resource Development provide solutions for community based problems. Evening Show. |
| 2 | Baraniyo | Interview | Interviews based on various fields | Interviews of prominent personalities are broadcast. Evening show, also repeated. |
| 3 | Sasthya Charcha | Discussion | Discussions on health issues | Discussions with physicians regarding health and hygiene. Evening show, also repeated. |
| 4 | Manar Khabor | Discussion | Discussions, phone-in, live from field Social topics (serious, informative and entertaining) | Daily one hour live programme on different social issues, accompanied with folk and modern Assamese songs of community singers. |
| 5 | Yuva Taranga | Interaction | Youth motivational | Participation of the youth members of community. Evening show, repeated. |

Community Participation in CR Station:

Community development programmes are based on the issues like health and hygiene, women empowerment, rights of the children, environment and bio diversity, career counseling, sports, legal issues, governance, youth programmes, agriculture and allied subjects, entrepreneurship, live presentation by the communities on the live issues, etc.

Community based programmes constitute over 70% of the total broadcast of the 'Jnan Taranga'. Presentation of the drama - both by the adults and children, songs - folk, traditional and modern constitute the entertainment segment. Educational programmes including awareness on the RTE Act 2009 and RTI Act are broadcast almost regularly in between the community programmes. KKHSOU is the first open university of the North East. It has been able to launch the first CRS of the North East within three years of its existence.

They move to local and rural places to interact with common people, collect data and information about their problems and issues to showcase it in front of the community. Women related issues like health; empowerment; domestic violence; etc. are raised in 'Angana' and offered possible solutions by experts. We go for field reporting in 'Sishu Tirtha' and provide children a platform to participate in activities like singing, recitations, drama, etc. The community members also participate in phone-in programmes like 'Manar Khabor' concerning different issues like superstitions, youth involving in politics, unemployment, etc. 'Jagriti' is a motivational programme where entrepreneurs encourage the community members in different fields. We also cover positive stories such as the initiatives taken by the change agents in society. 'Sastha Charca' is a health based programme where physicians discuss about health based issues and the community members participate by directly communicating with them through phones. 'Live from Community' is a live community based programme where we visit social places and raise their issues which are solved and discussed by experts present in our studio. 'Career' is a career based programme where career consultants provide information on different career opportunities. Listeners can participate by asking queries regarding their careers. Listeners also visit our studio and participate in various programmes.

Funding and Support:

They have worked with Government and Non-Government organisations. Some of them are Agriculture, Public Health, Veterinary and Inland Fishery Departments under Government of Assam, State Institute of Rural Development (SIRD); Central Silk Board, Central Labour Education Board, Tea Board, Central Rubber Board, Coconut Board under Union Government; Mahila Samata Samiti, Aarohan, Parijat Academy, Ambikagiri

Memorial Trust, Chinmoy Vidyalaya, Government Schools, Colleges, Universities, Music Schools, Sankardeva Kalakhestra, Rabindra Bhawan, District Library, etc. for content development. The two Transmitters FMT 50 Watts were installed by Webel Mediatronics Limited, West Bengal. We have not experienced any transmission downtime until now.

Key Challenges :

Some of the key challenges that they have faced are primarily the low quality of transmission. As it is known that the transmitter of a CR station is only 50 Watt. An urban area like Guwahati where there are more than four private FM stations with 10 MW transmitters, the frequency of the CR stations get disturbed. As Assam is under North East region, the transmission often gets disturbed due to the increase of shadow areas caused by hills. The low revenue generation is another serious issue. Because of the poor quality transmission, the advertisements providers are reluctant to broadcast advertisements through CR stations.

Sustainability Strategy:

They are collecting advertisements from various public and private enterprises, semi-Government organisations, local firms, etc. They are also looking for funds from Krishna Kanta Handiqui State Open University as it has undertaken our CR station, Jnan Taranga. The CR is fully dependent on the funds of the University since the revenue collection is very low for its sustainability. Jnan Taranga is a DAVP empanelled station. The sustainability of a CR station requires manpower apart from financial support. For that, they are seeking volunteers from various fields and organizations to participate in their CR service. They have already managed a few volunteers for the community based programmes and are trying to enroll more. Sufficient funds as well as efficient manpower can lead to the sustainability of our CR station.

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PROFILE OF THE RESPONDENTS

1. Sex

| Sex | Number | Percentage |
|--------|--------|------------|
| Male | 60 | 60% |
| Female | 40 | 40% |

N= 100

Table 1.1: Sex Ratio of the respondents

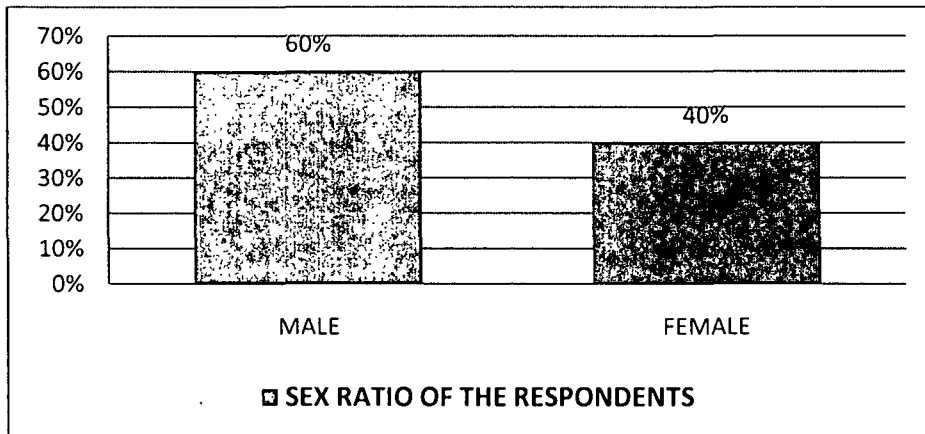


Figure 1.1: Sex Ratio of the respondents

Figure shows that the out of hundred respondents the 60 % respondents were male and 40 % were female. So more or less there is equal participation of men and women in this study.

2. Occupation

| SL. | OCCUPATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Farmer | 4 | 4% |
| 2 | Skilled worker | 16 | 16% |
| 3 | Wage labourer | 13 | 13% |
| 4 | Shop keeper | 13 | 13% |
| 5 | House wife | 29 | 29% |
| 6 | Student | 20 | 20% |
| 7 | Govt servant | 4 | 4% |
| 8 | Others (Specify) | 1 | 1% |
| | | | |

Table 1.2: Occupation of the respondents

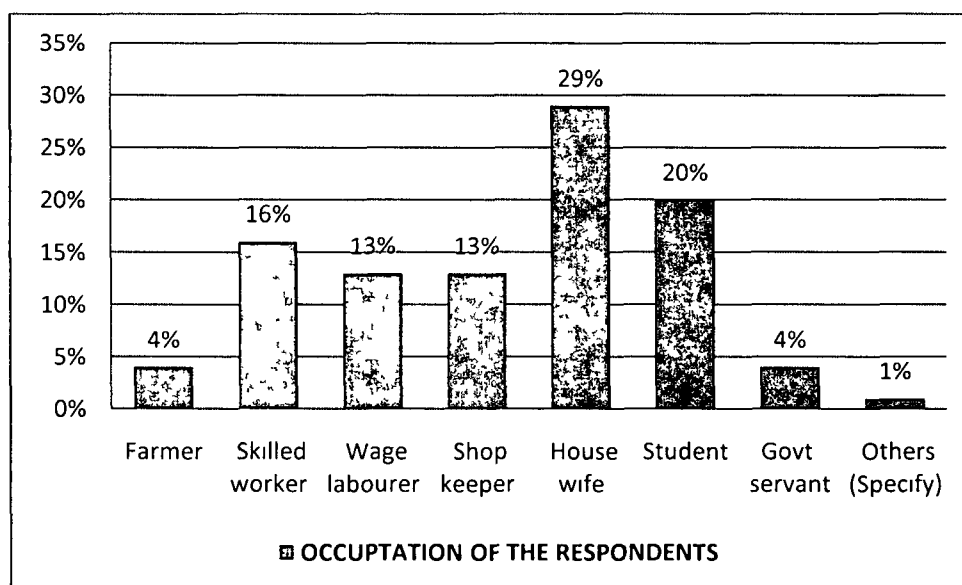


Figure 1 2: Occupation of the respondents

It was found from the survey data that 4% of respondents are farmers, 16% are skilled workers, 13% are wage labourers, 13 % are shopkeepers, 29 % respondents are housewives, 20% are students only 4% are government servants. So, skilled workers, wage labourers, shopkeepers and house wives make the largest group of audience for a CR and thus it should give proper representation to them.

3. Education

| SL. | QUALIFICATION | NUMBER | PERCENTAGE |
|-----|----------------------------------|--------|------------|
| 1 | Illiterate | 4 | 4% |
| 2 | Literate but no formal education | 16 | 16% |
| 3 | Up to primary level | 13 | 13% |
| 4 | Up to matric | 13 | 13% |
| 5 | Up to HSC | 29 | 29% |
| 6 | Graduation or equivalent | 20 | 20% |

Table 1.3: Educational profile of the respondents

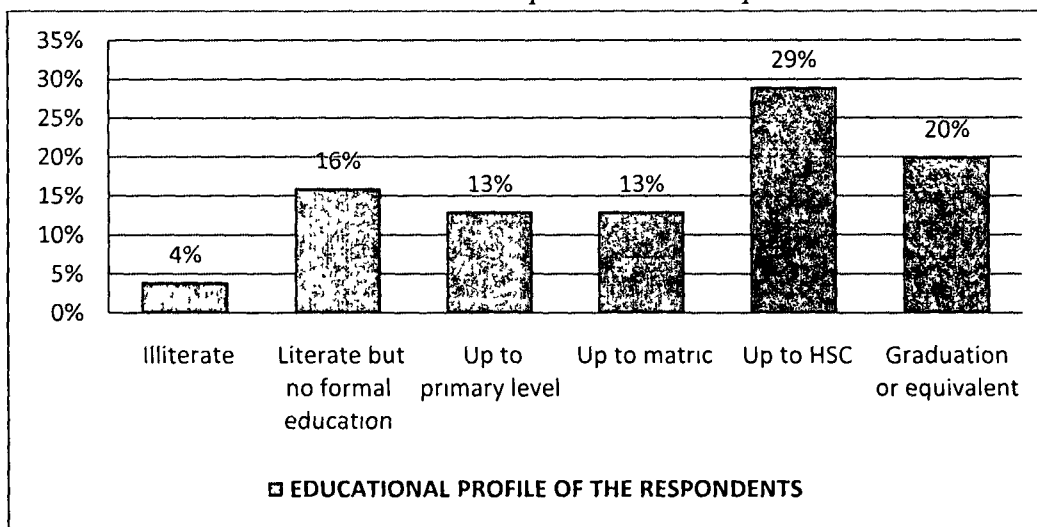


Figure 1.3: Educational profile of the respondents

It was found from the survey data that only 4% of respondents are illiterates, 16% are literates but not having any formal education, 13% are having education up to primary level, 13% are having education up to matriculation, 29% respondents are having education up to higher secondary and 20% respondents are either graduate or having equivalent degree. So, if CR makes a proper utilization of its resources then the 100% literacy can be easily achieved. As per the educational profile of the respondents the only 4% respondents are illiterate and 16% are literate without any formal education so only 20% of the respondents need more focus for literacy and formal education which is quite easy to achieve and make the society 100% literate. But there is a bigger challenge for the CR to serve the 80% respondents with quality programmes so that they can see their representation and do participate in the CR programmes regularly.

RESPONSE OF THE RESPONDENTS

1. Do you have a radio set?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 48 | 48% |
| 2 | No | 52 | 52% |

Table 1.4: Ownership of Radio Set

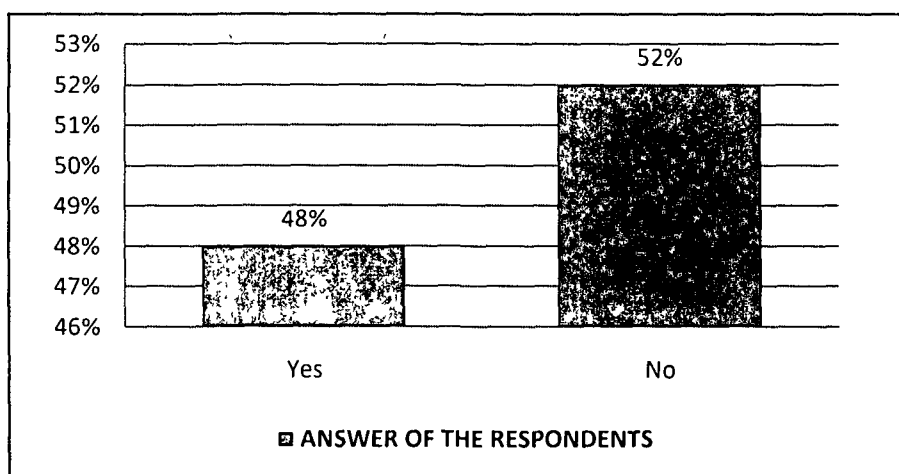


Figure 1.4: Ownership of Radio Set

In response to the first question, 48 % respondents replied that they have a radio set while 52 % of respondents replied that they don't have a radio set. The ownership pattern of radio among the respondents reflects that even after the boom of FM broadcasting the listeners are not taking radio as a tool of communication. Although 48 % of the respondents are having radio set which is also not very less as it comes near about 50% but some serious introspection is needed to make radio as an important tool of mass communication.

2. How often you listen to the radio?

| SL. | FREQUENCY | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Daily | 49 | 49% |
| 2 | 3-4 times a week | 15 | 15% |
| 3 | Once a week | 2 | 2% |
| 4 | Never | 30 | 30% |
| 5 | Occasionally | 4 | 4% |

Table 1.5: Listening pattern of Radio

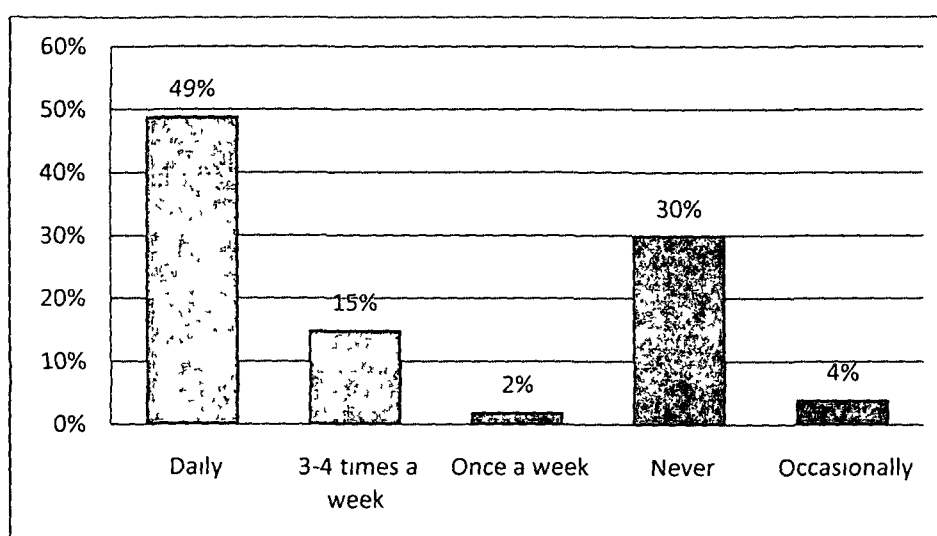


Figure 1.5: Listening pattern of Radio

In response to the question, how often do they listen the radio, The 49 % respondents replied that that they listen radio regularly, 15 % of the respondents said that they listen radio 3 or 4 times in a week, 2 % said they listen radio at least once in a week, 4 % respondents said that they listen to radio occasionally and 30 % of the respondents said that they never listen to radio. As the large number of respondents i.e. 70% are listening radio either regularly or once a week, it is the responsibility of CR to serve their interest and present better programmes. If the 30% respondents are not listening radio programme then again it is a challenge and government as well as the educational institute running CR should plan their programme accordingly so to reach maximum number of the listeners .

3. How many hours a day you spend listening to Radio?

| SL. | DURATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | 2-4 hours | 40 | 57 % |
| 2 | 4-6 hours | 5 | 7 % |
| 3 | 6-8 hours | 2 | 2.8 = 3 % |
| 4 | Less than 1 hour | 23 | 32.8=33 % |

Table 1.6 : Listening hours of Radio of respondents

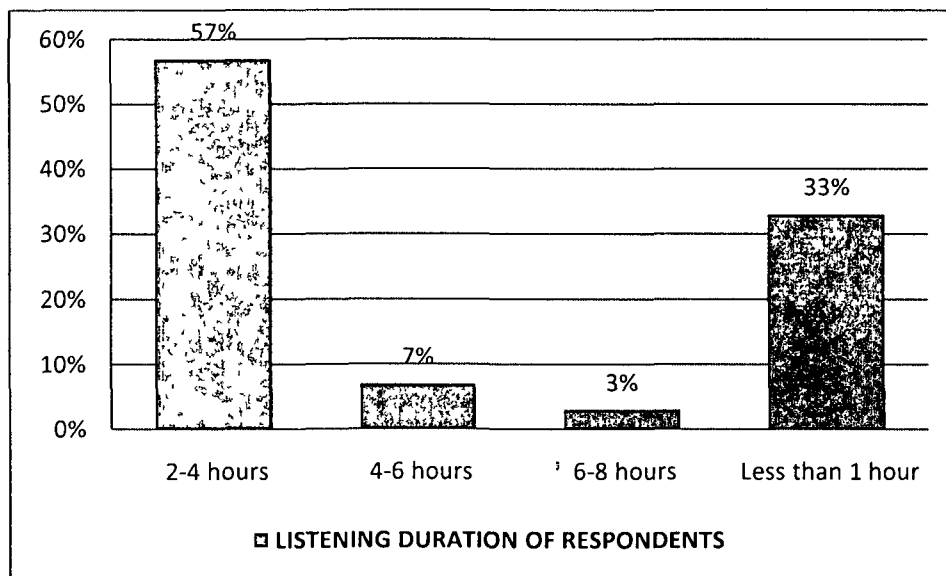


Figure 1.6 : Listening hours of Radio of respondents

Out of the respondents those who listen radio, 57% of respondent said that they listen to radio between 2 to 4 hours, 7 % respondents said that they listen to radio between 4 to 6 hours , 33% respondents listen radio less than one hour and 3% of respondents said they listen radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are listening to them so they should plan their plan their programme accordingly.

4. Where do you usually listen to radio?

| SL. | PLACE | NUMBER | PERCENTAGE |
|-----|------------------|--------|-------------|
| 1 | Home | 37 | 52% |
| 2 | Chaupal | 0 | 0% |
| 3 | Tea shop | 8 | 11.42= 12% |
| 4 | Others (Specify) | 25 | 35.7 = 36 % |

Table 1.7 : Place of Radio listening by the respondents

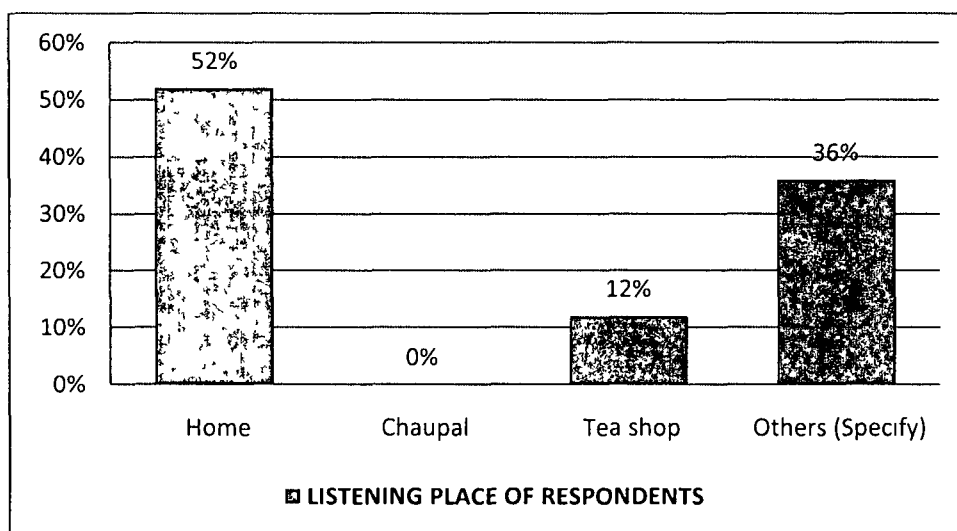


Figure 1.7 : Place of Radio listening by the respondents

Out of the respondents those who listen radio, 52% of respondent said that they listen to radio at their home, 12% respondents said that they listen radio at tea shops , 36% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen radio in either in their car or at the working place.

5. What are the programmes you listen?

| SL. | MUSIC TYPE | NUMBER | PERCENTAGE |
|-----|-------------------------------|--------|--------------|
| 1 | Folk Music | 32 | 45.71 = 46% |
| 2 | Film Music | 63 | 90 % |
| 3 | Bhakti Sangeet | 11 | 15.71 = 16 % |
| 4 | Kisan Vani | 8 | 11.42 = 12% |
| 5 | NEWS | 28 | 40 % |
| 6 | Programme for women and child | 24 | 34 % |
| 7 | Others (Specify) | 3 | 4 % |

Table 1.8 : Listening preferences of Radio by the respondents

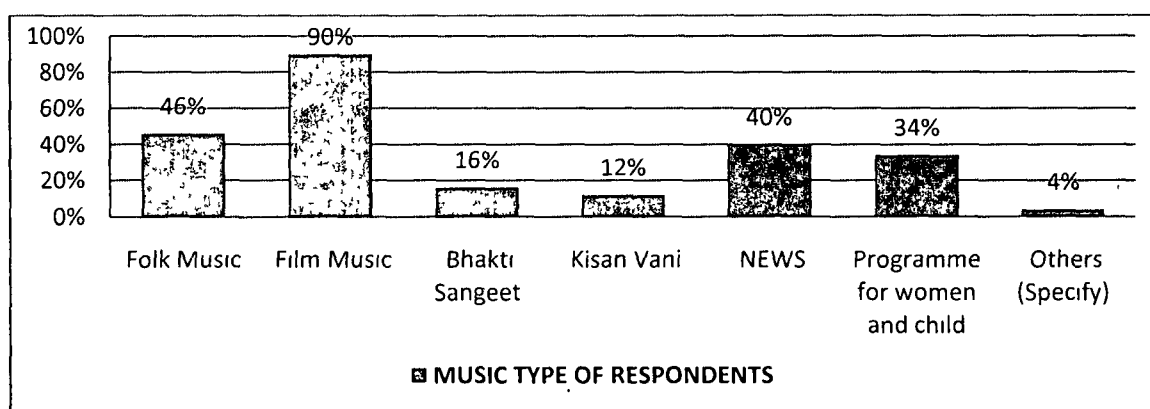


Figure 1.8 : Listening preferences of Radio by the respondents

When the respondents are asked as to what are the programmes actually they prefer to listen, the responses given to this question indicates different levels of preference of programmes. Interestingly 90% of respondents said that they prefer to film music, 46 % of respondents said they listen to folk music, 16 % said they like bhakti sangeet, 12 % of respondents prefer to listen kisan vani, 40% respondents listen to news, 34 % listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than this programmes. So the data shows that 90 % respondent are using radio for intertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest CR broadcaster should include film music to their programme as an important elements so that they can cover more listenership. Other that film music 46% respondents prefer to listen to folk music and 34 % of respondents are listening to programmes related to women and children which is also a good number and programmes should be planned keeping the listeners to their mind.

6. Have you heard about CR?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 44 | 44% |
| 2 | No | 56 | 56% |

Table 1.9 : Awareness among the respondents about CR

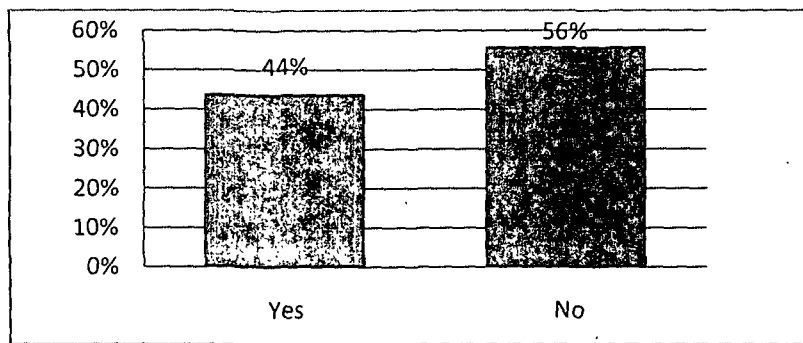


Figure 1.9:: Awareness among the respondents about CR

When the respondents were asked if they have heard of CR, only 44 % of the respondents replied that they are aware about CR and 56 % of respondents said that they have not heard about CR and even they are not aware about such activities going on in their locality or in their area. So this is a big challenge for the CR of this area to take it as a challenge and launch an awareness campaign for the general people.

7. How you come to know about CR Station?

| SL. | SOURCE | NUMBER | PERCENTAGE |
|-----|---------------------------|--------|------------|
| 1 | Through Panchayat Pradhan | 1 | 2.27 = 2 % |
| 2 | Through School teacher | 1 | 2.27= 2 % |
| 3 | Through friend | 25 | 56.82= 57% |
| 4 | Through village volunteer | 17 | 38.64= 39% |

Table 1.10: Source of information about CR

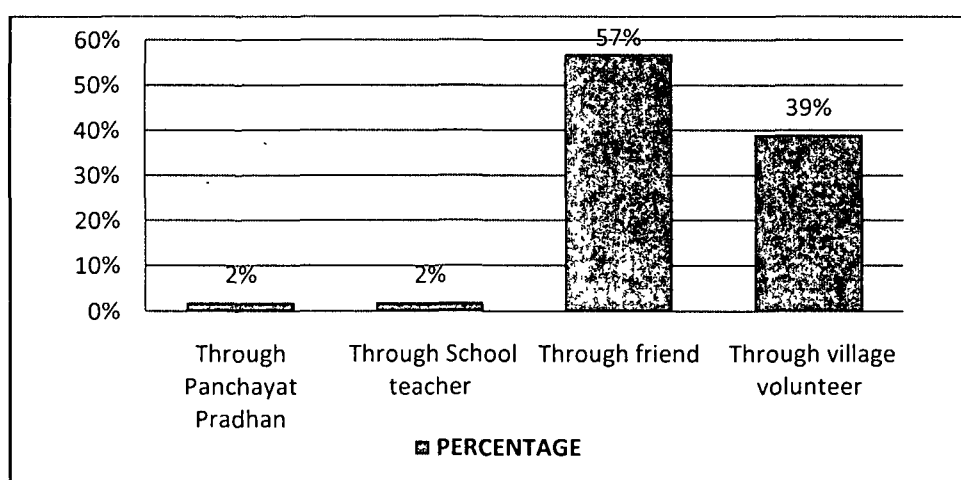


Figure 1.10: Source of information about CR

In response to this question out of those respondents who have heard about CR and are aware about CR 57 % of the respondents said that they got the information about CR through his/ her friends, 39 % of the respondents said that they got this information through the volunteers associated to CR project and they have visited them. Only 2% of respondents replied that they got the information about CR through the school teacher and 2% got the information from other source. So, awareness programme for CR can be planned keeping this information in mind that friends and volunteers related to CR project can be a great source of information and this source should be taken care properly.

8. How often do you listen to CR?

| SL. | DURATION | NUMBER | PERCENTAGE |
|-----|-------------------------|--------|------------|
| 1 | Daily | 23 | 23% |
| 2 | More than thrice a week | 11 | 11% |
| 3 | More than once a week | 5 | 5% |
| 4 | Never | 60 | 60% |
| 5 | Occasionally | 1 | 1% |

Table 1.11: Listening pattern of CR

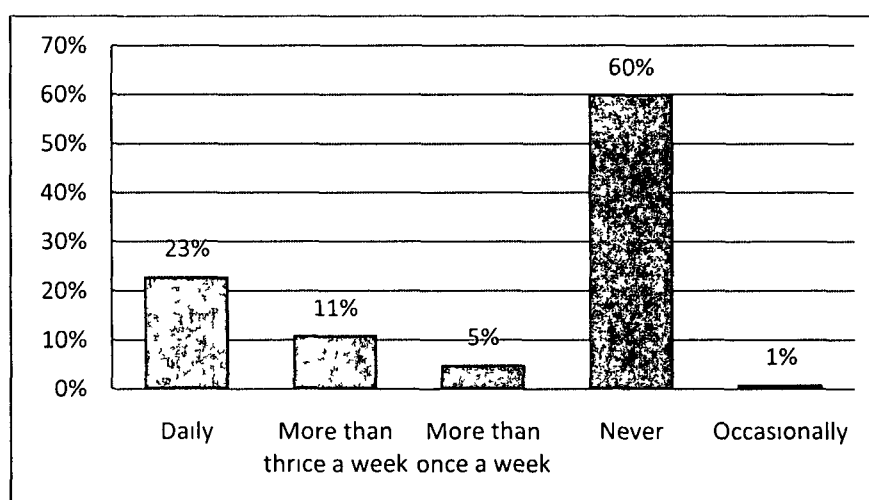


Figure 1.11: Listening pattern of CR

When the respondents are asked as to how often they listen to CR , 23 % of the respondents said that they listen CR daily, 11% informed that they listen CR more than thrice a week, 5% of respondents said that they listen more than once a week. 1% of respondents said they listen CR occasionally. As a big number of respondents are not aware about the CR so this is a great challenge for the CR broadcaster. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the CR programme it is impossible to make the society a developed society.

9. Why do you prefer this station over the others in your area?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|--|--------|------------|
| 1 | Music choice | 17 | 42% |
| 2 | On air personalities | 0 | 0% |
| 3 | Quality of the presenters | 9 | 22% |
| 4 | The best reception in your area | 8 | 20% |
| 5 | The relevance of the contents | 19 | 47% |
| 6 | The station involvement with the local community | 17 | 42% |
| 7 | Other (Please specify) | 1 | 2% |

Table 1.12: Preference of listening CR

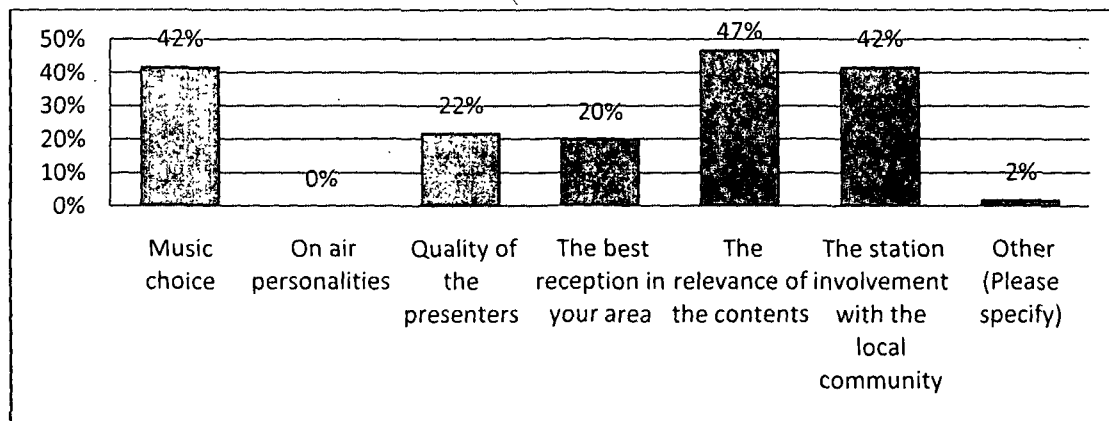


Figure 1.12: Preference of listening CR

In response to the question, why do they prefer this station over the others available in their area, 42% of respondents said that they prefer to listen CR because of music choice, 22% of the respondents said they prefer to listen the CR because of quality of presenters, 47% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 42% of the respondents informed that they prefer to listen to this station because of the involvement of the CR with local community. So, majority of the respondents those who listen CR they prefer CR either for music choice or because of contents which is relevant to them or the CR is having its involvement with the local community. Here the CR broadcaster may take the clue and can plan their programme accordingly so that more of the listeners are attracted and they get proper benefit out of the broadcast.

10. If you do not listen to CR, why?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|--|--------|------------|
| 1 | Unaware about CR Station | 48 | 80% |
| 2 | I prefer listening to the stations I am familiar | 9 | 15% |
| 3 | Music | 1 | 2% |
| 4 | Lack of relevance to you | 8 | 13% |
| 5 | Quality of broadcast | 0 | 0% |
| 6 | Commercials | 0 | 0% |
| 7 | Lack of variety | 1 | 2% |
| 8 | Other (Please specify) | 11 | 18% |

Table 1.13: Reason for not listening CR

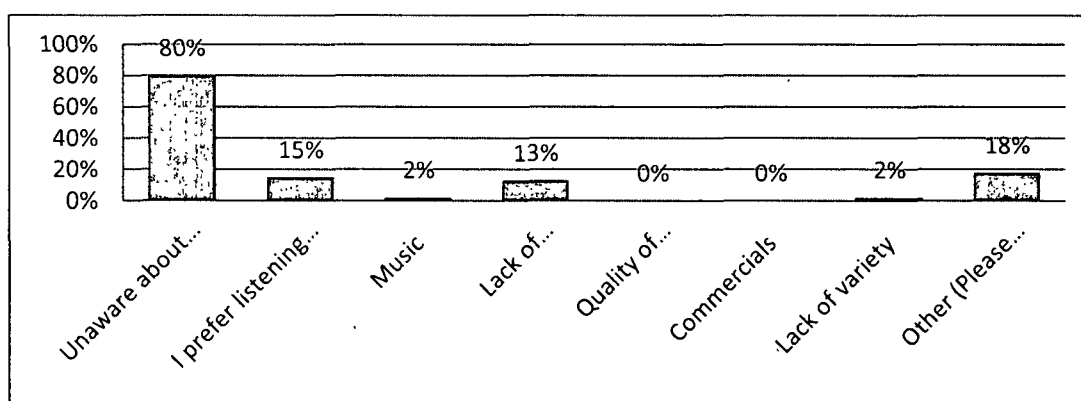


Figure 1.13: Reason for not listening CR

When the respondents are asked as if you do not listen to CR, what is the reason, 80% respondents replied they are not aware about a CR and whereas 15% respondents said that they prefer to listen other radio channel, 13% of respondents said that CR broadcast is not relevant for them that is why they don't listen CR. 2% of respondent said due to music quality they don't listen to CR, 2% of respondents said due to lack of variety of programmes they don't listen to CR. As it is seen that a big number of respondents are not aware about the CR of their locality so it is the high time for the CR broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where CR broadcasting is going on.

11. Have you ever participated in CR programme?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 12 | 12% |
| 2 | No | 88 | 88% |

Table 1.14: Participation in CR programme

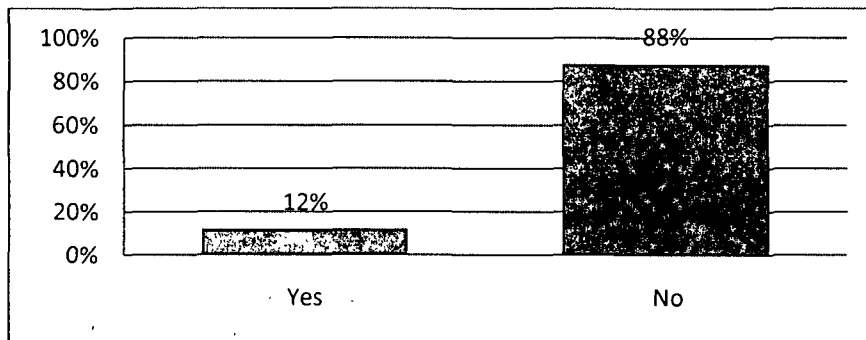


Figure 1.14: Participation in CR programme

In response to the question if they have participated in the CR programme 88% of the respondents said that they have never participated in the CR programme only 12 % of the respondents said that they have participated in the CR programme. Here we see a big gap between the respondents who have participated in the CR programme and those who have not participated. So for the successful CR movement a huge number of people are to be contacted and they have to be given opportunity to participate in the CR programme. Unless there is peoples participation the CR movement will not be successful. The CR broadcasting is one of the example of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

➤ If yes, what was the Programme in which you participated?

| SL. | PROGRAMME | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Radio Talk | 0 | 0% |
| 2 | Folk Song | 2 | 16 % |
| 3 | Discussion | 6 | 50 % |
| 4 | Drama | 0 | 0% |
| 5 | Interview | 4 | 33% |
| 6 | Others (Specify) | 0 | 0% |
| | | | |

Table 1.15: Details of participation in CR programme

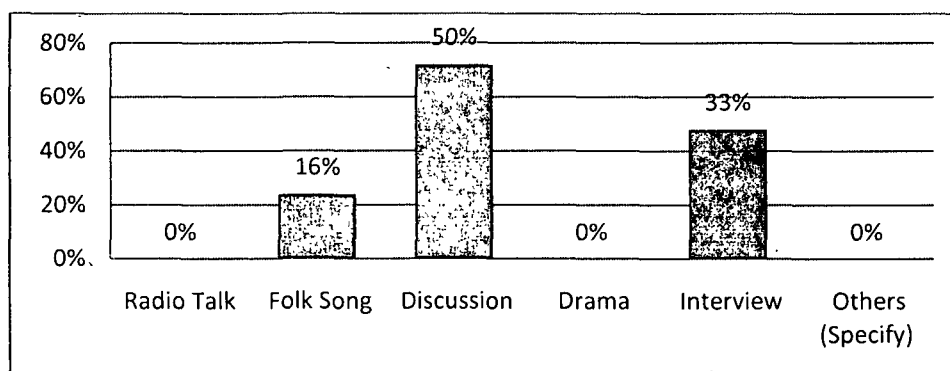


Figure 1.15: Details of participation in CR programme

Out of the respondents those who replied that they have participated in the CR programme, when it was asked to them that what are the programmes in which they have participated, 50 % of the respondents said that they have participated in the discussion programme, 16 % of the respondents said they have participated in the folk song and 33% of the respondents said that they have participated in the interview. But there are a long list of radio formats like radio talk, drama, feature, etc in which people of the community can given space and participation can be enhanced to make the CR broadcasting a successful tool for development.

12. Does listening CR helps you?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 40 | 40% |
| 2 | No | 60 | 60% |

Table 1.16: Impact of listening CR programme

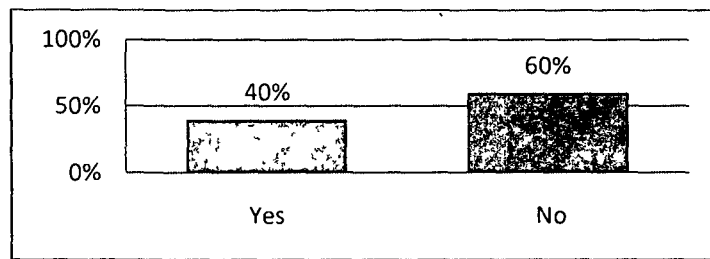


Figure 1.16: Impact of listening CR programme

When the respondents are asked as to whether the listening of CR has helped them, 40% of the respondents said that they have been benefitted by listening CR but 60% of the respondents replied that CR has not helped them in any case.

➤ If yes, up to what extent?

| SL. | HELP AMOUNT | NUMBER | PERCENTAGE |
|-----|----------------------|--------|-------------|
| 1 | Up to some extent | 24 | 60% |
| 2 | Up to maximum extent | 11 | 27.5= 28 % |
| 3 | Can't say | 5 | 12.50= 12 % |

Table 1.17: Level of impact of listening to CR programme

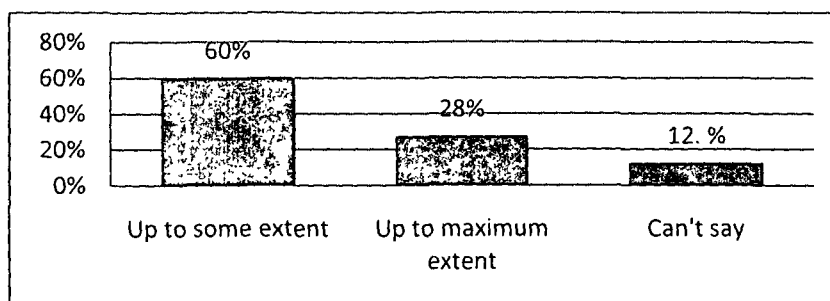


Figure 1.17: Level of impact of listening to CR programme

When the respondents are asked as to whether the listening of CR has helped those 40% of the respondents said that they have been benefitted by listening CR but 60% of the respondents replied that CR has not helped them in any case. When it was asked if the CR has helped them then up to what extend it has helped them 60% of the respondents said the CR have helped them up to some extent whereas 28 % of the respondents said that CR has helped them up to the maximum extent. There were 12 % of respondents who replied they can't make any comment. So, there is a clear picture that CR is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should be strengthened properly for the benefit of the common people at large.

13. CR has brought development in your area-

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 6 | 6% |
| 2 | Agree | 34 | 34% |
| 3 | Neutral | 42 | 42% |
| 4 | Disagree | 18 | 18% |
| 5 | Strongly disagree | 0 | 0% |

Table 1.18: Opinion of listeners about impact of CR

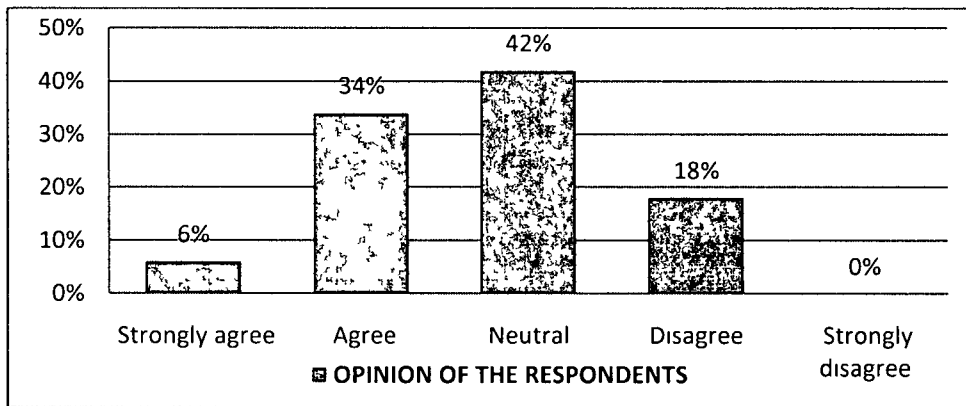


Table 1.18: Opinion of listeners about impact of CR

In response to the question, does the community has brought development in their area, only 6% of the respondents replied that they strongly agree that CR has brought development in their area, 34 % of the respondents said that they do agree that CR has brought development in their area whereas 42 % of the respondents are neutral and 18 % of the respondents disagree.

14. Without a CR it was difficult to get information?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 1 | 1% |
| 2 | Agree | 19 | 19% |
| 3 | Neutral | 54 | 54% |
| 4 | Disagree | 26 | 26% |
| 5 | Strongly disagree | 0 | 0% |

Table 1.19: Opinion of listeners about importance of CR

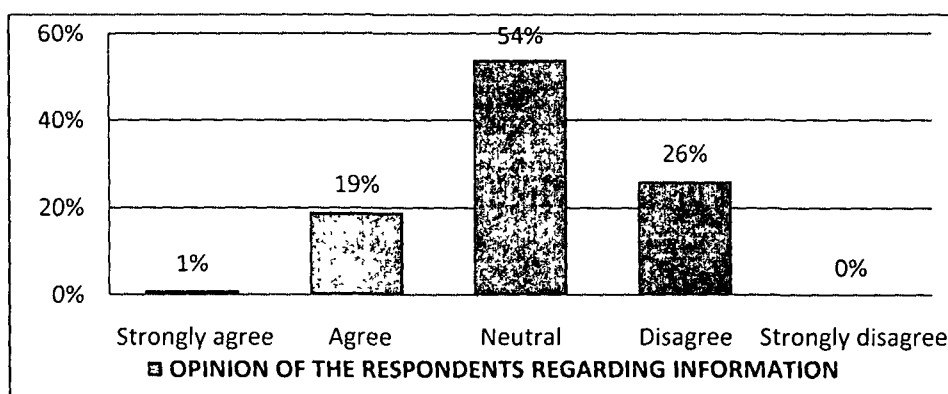


Figure 1.19: Opinion of listeners about importance of CR

When the respondents are asked as to was it difficult to get information without a CR, 19 % of the respondents said that they agree that without the CR it was difficult for them to get information, 1 % of the respondents said that they strongly agree that without a CR it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a CR it was difficult to get information. 54% of the respondents are neutral whereas 26% of the respondents disagree that without a CR it was difficult to get information. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of CR the gap is to be shortened so as to optimize the benefit of CR among the community dwellers.

15. CR can play an important role in discussing and finding solutions to some of social problems?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 9 | 9% |
| 2 | Agree | 34 | 34% |
| 3 | Neutral | 43 | 43% |
| 4 | Disagree | 14 | 14% |
| 5 | Strongly disagree | 0 | 0% |

Table 1.20: Opinion of listeners about solving social problems by CR

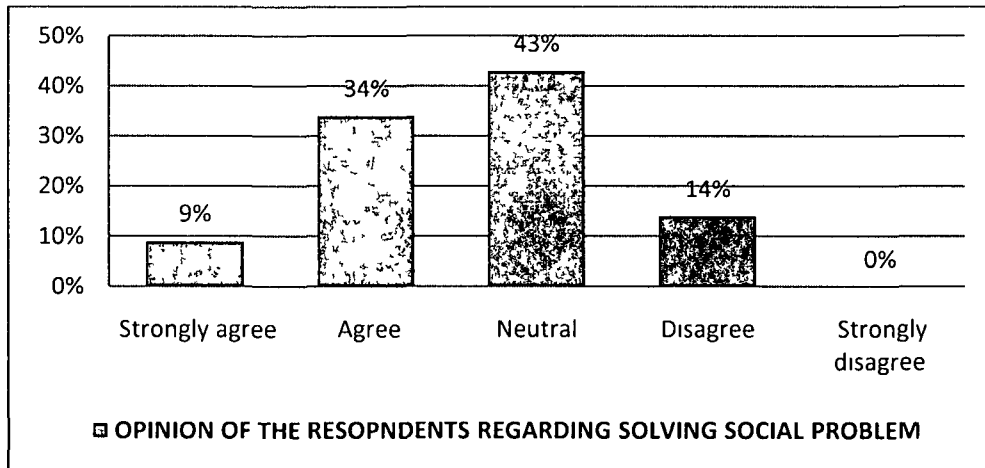


Figure 1.20: Opinion of listeners about solving social problems by CR

In response to the question that CR can play an important role in discussing and finding solutions to some of social problems, 34 % of respondents said they agree that CR can play an important role in discussing and finding solutions to some of social problems, 9 % of the respondents said the strongly agree that CR can play an important role in discussing and finding solutions to some of social problems where as 43 % of the respondents are neutral and 14 % of respondents disagree that CR can play an important role in discussing and finding solutions to some of social problems.

16. If training is provided, would you like to be a CR Volunteer?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|----------|--------|------------|
| 1 | Yes | 28 | 28% |
| 2 | No | 70 | 70% |
| 3 | Not sure | 2 | 2% |

Table 1.21: Willingness of listeners to become CR Volunteer

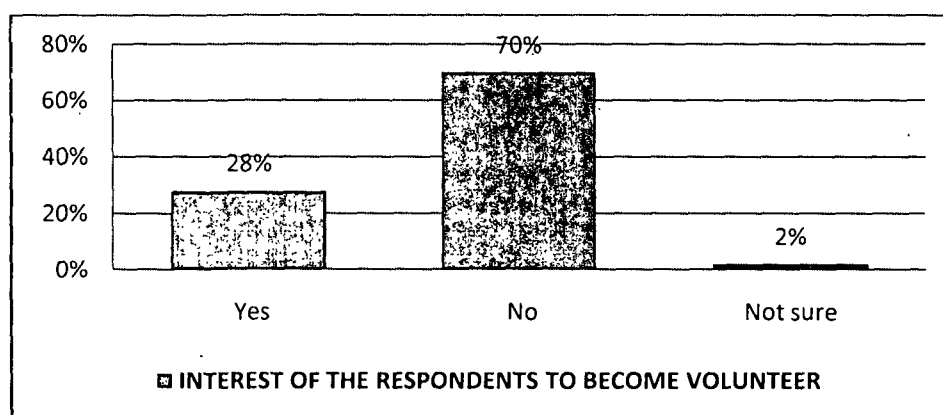


Figure 1.21: Willingness of listeners to become CR Volunteer

When it was asked if training is provided, would you like to be a CR Volunteer, 28 % of the respondents replied that yes they can join the CR as a volunteer if training is provided to them, where as 70 % of the respondents said no , they cannot join the CR as a volunteer even if training is provided to them. Only 2 % of the respondents said that they are not sure whether they want to be a CR volunteer or not.

17. Should Government give freedom to CR for NEWS broadcast?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 7 | 7% |
| 2 | Agree | 35 | 35% |
| 3 | Neutral | 48 | 48% |
| 4 | Disagree | 8 | 8% |
| 5 | Strongly disagree | 2 | 2% |

Table 1.22 : Opinion of respondents for news broadcast by CR

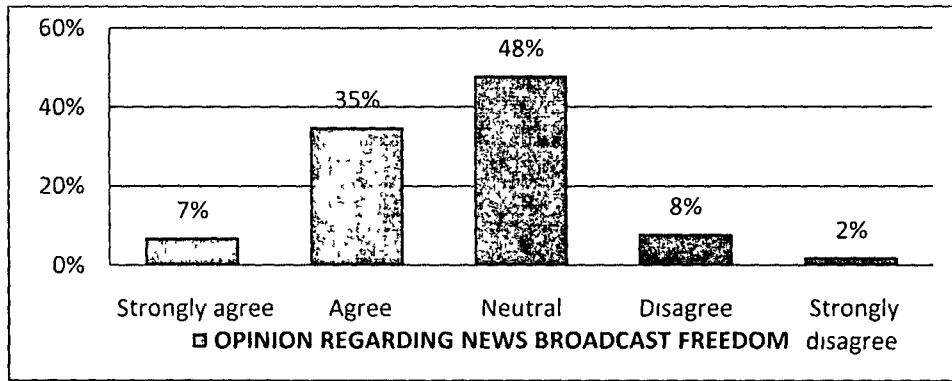


Figure 1.22 : Opinion of respondents for news broadcast by CR

Should Government give freedom to CR for news broadcast? The response given to this question indicates different levels of respondents reply, 37 % of the respondents said that they agree that Government should give freedom to CR for news broadcast , 7 % of the respondents said they strongly agree with the idea of giving freedom to CR and Government should give freedom to CR for news broadcast. 48% of respondents said they are neutral whereas 8% of respondents said they disagree and Government should not give freedom to CR for newsbroadcast only 2% of respondents strongly disagree and said Government should not give freedom to CR for NEWS broadcast. Interestingly those who disagree or are neutral they may from the pool of those respondents who are not aware about CR but if the 42% of respondents want that Government should give freedom to CR for news broadcast so this should be taken care of and Government should give freedom to CR for news broadcast .

18. What should be the ratio of entertainment and educational component in CR Programme?

| Sl. | RATIO | NUMBER | PERCENTAGE |
|-----|-----------|--------|------------|
| 1 | 50-50 | 11 | 11% |
| 2 | 60-40 | 53 | 53% |
| 3 | 70-30 | 20 | 20% |
| 4 | Can't say | 16 | 16% |

Table 1.23: Ratio of entertainment and educational programme by CR

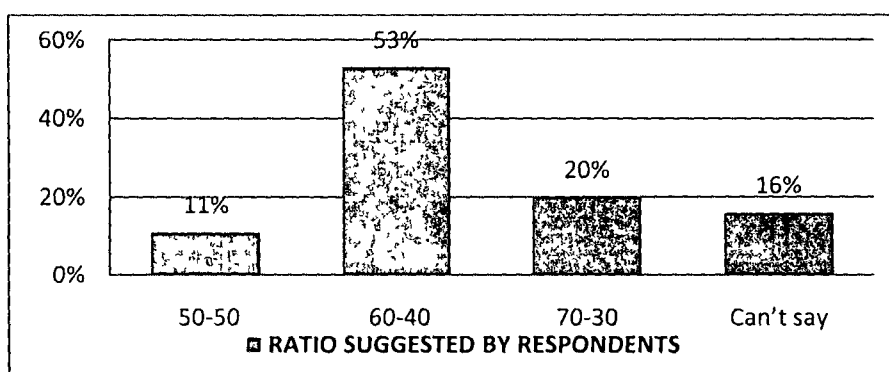


Figure 1.23: Ratio of entertainment and educational programme by CR

What should be the ratio of Entertainment and Educational component in CR Programme ? In response to the question, 54 % respondents said that 60 % of the content should be based on entertainment and 40% should cover the educational component. 11 % of the respondents said that the ratio of entertainment and educational component should be 50-50 means there should be 50% of entertainment and 50% should be based on education. 20% of respondents said they want 70% of the content based on entertainment and only 30 % of educational elements. There are 16 % of respondents who said they can n't say what should be the the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and CR should plan programme accordingly so that the listeners can find their interest as well.

19. CR of your locality is informative and instrumental for development?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 1 | 1% |
| 2 | Agree | 32 | 32% |
| 3 | Neutral | 49 | 49% |
| 4 | Disagree | 17 | 17% |
| 5 | Strongly disagree | 1 | 1% |

Table 1.24: CR as a tool of information in the broadcast area.

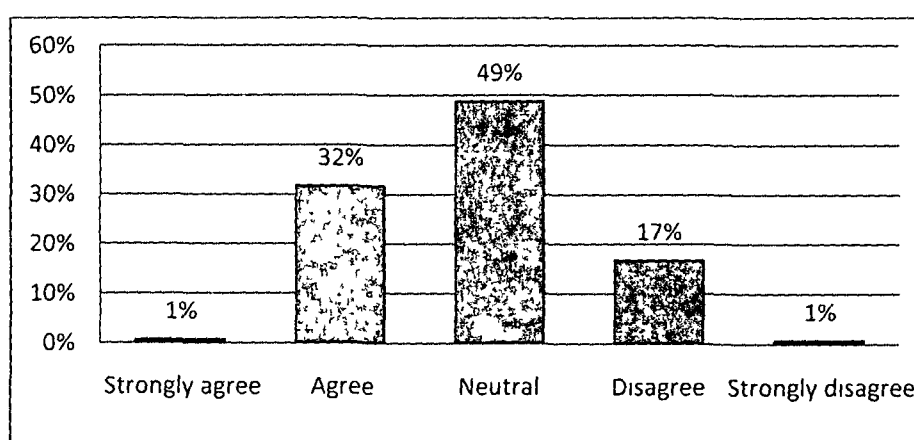


Figure 1.24: CR as a tool of information in the broadcast area.

When it was asked to the respondents as whether CR of their locality is informative and instrumental for development, 32 % of respondents said that they agree that the CR of their locality is informative and instrumental for development, only 1% of the respondents said that they strongly agree to this, 1% of the respondent said that they strongly disagree to the statement that CR of their locality is informative and instrumental for development, 17 % of the respondents replied that they disagree to this statement and said that the CR of their locality is neither informative nor instrumental for development where as 49 % which is almost half of the respondents said they are neutral to this statement.

20. Does CR give you opportunity to express your ideas and opinions?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 2 | 2% |
| 2 | Agree | 20 | 20% |
| 3 | Neutral | 47 | 47% |
| 4 | Disagree | 30 | 30% |
| 5 | Strongly disagree | 1 | 1% |

Table 1.25: CR providing opportunity to the respondents

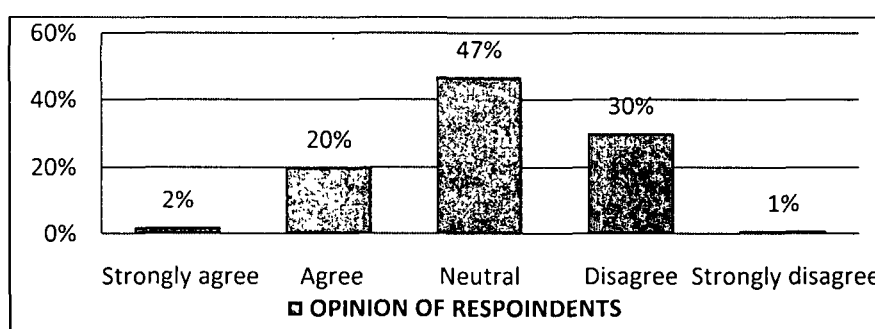


Figure 1.25: CR providing opportunity to the respondents

Does CR give you opportunity to express your ideas and opinions? In response to this question 20% of the respondents said that they agree to this statement and said yes, the CR give them opportunity to express their ideas and opinions , 2 % of the respondents said that they strongly agree this where as 30 % of the respondents replied that CR does give them opportunity to express their ideas and opinions hence they disagree , 1 % of the respondents said that they strongly disagree this and said that CR does not give any opportunity to them to express their ideas and opinions. 47 % of the respondents replied that they are neutral means they don't know whether CR gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion but 30 % of the respondents said that they disagree and 1 % of the respondents said they strongly disagree to this and CR does not give them any opportunity to express their ideas and opinions. Hence the CR broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions.

21. CR of your locality is participatory and communicative?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 1 | 1% |
| 2 | Agree | 38 | 38% |
| 3 | Neutral | 36 | 36% |
| 4 | Disagree | 24 | 24% |
| 5 | Strongly disagree | 1 | 1% |

Table 1.26: Opinion of respondents about participatory status of CR

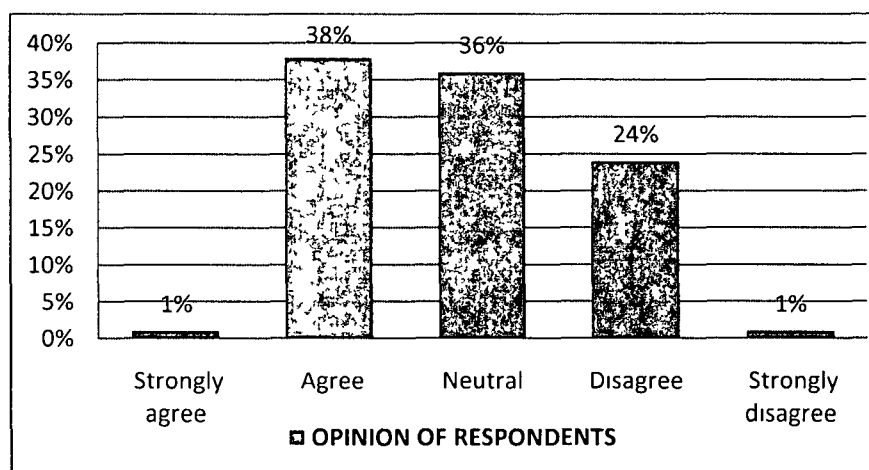


Figure 1.26: Opinion of respondents about participatory status of CR

The response given to this question indicates different levels of acceptance by the respondents, 38% of the respondents replied that they agree with the statement that the CR of their locality is participatory and communicative, 1 % of the respondents said that they strongly agree that the CR of their locality is participatory and communicative, 36 % of the respondent said that they are neutral and have nothing to say about this but 24 % of the respondents said that they disagree with this statement and the CR of their locality is neither participatory and nor communicative where as 1 % of the respondents said that they strongly disagree to this statement and the CR of their locality is not participatory and communicative.

22. CR of your locality is effective in delivering information?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|----------------|--------|------------|
| 1 | Very effective | 2 | 2% |
| 2 | Effective | 22 | 22% |
| 3 | Less effective | 4 | 4% |
| 4 | Average | 16 | 16% |
| 5 | Can't say | 56 | 56% |

Table 1.27: Effectiveness of CR in delivering information

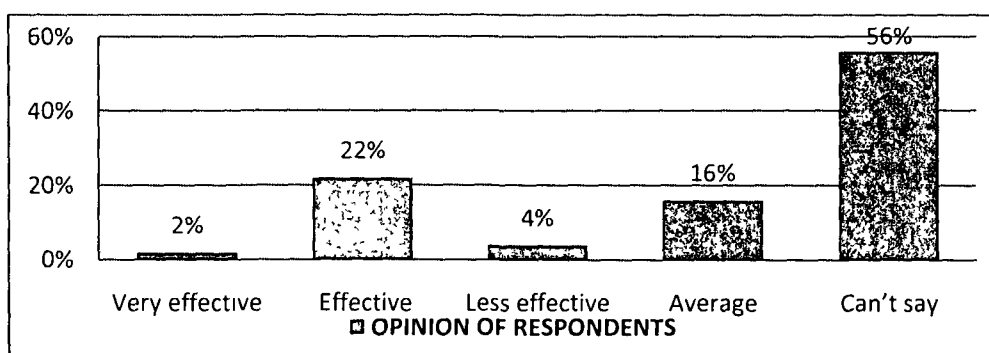


Figure 1.27: Effectiveness of CR in delivering information

When the respondents were asked if the CR of their locality is effective in delivering information, a higher percentage of respondents constituting 56%, replied they can't say about this, they don't have any idea as they are not aware about any CR in their locality, 22% of the respondents said that the CR of their locality is effective in delivering information, 2% of the respondents said that it is very effective and the CR of their locality effectively delivering information to them, 4% of the respondents said it is less effective and the CR of their locality is not effectively delivering information to them whereas 16% of the respondents replied that the CR of their locality is average in delivering information. The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 22% of the respondents replied that the CR of their locality is effective in delivering information even 2% of the respondents said the CR of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting.

Data Analysis and Findings

Respondents Profile

Out of total respondents (N=100), 60% respondents are male and 40% are female. It was found from the survey data that 4% of respondents are farmer, 16% are skilled worker, 13% are wage labourer, 13 % are shopkeeper, 29 % respondents are housewives, 20% are students only 4% are government servants. So, skilled workers , wage labourers, shopkeepers and house wives makes the largest group of audience for a CR and a CR should give proper representation to them.

Out of the total respondents, 4% of respondents are illiterate, 16% are literate but not having any formal education , 13% are having education up to primary level , 13 % are having education up to matriculation, 29 % respondents are having education up to higher secondary and 20% respondents are either graduate or having equivalent degree.. As per the educational profile of the respondents the only 4% respondents are illiterate and 16% are literate without any formal education so only 20 % of the respondents need more focus for literacy and formal education which is quite easy to achieve and make the society 100% literate. But there is a bigger challenge for the CR to serve the 80% respondents with quality programmes so that they can see their representation and do participate in the CR programmes regularly.

Analysis of the responses

In response to the first question, do you have a radio set? In response to this question, 48% respondents replied that they have a radio set while 52 % of respondents replied that they don't have a radio set. The ownership pattern of radio among the respondents reflects that even after the boom of FM broadcasting the listeners are not taking radio as a tool of communication. Although 48 % of the respondents are having radio set which is also not very less as it comes near about 50% but some serious introspection is needed to make radio as an important tool of mass communication.

In response to the question, how often do they listen the radio? The 49 % respondents replied that that they listen radio regularly , 15 % of the respondents said that they listen

radio 3 or 4 times in a week , 2 % said they listen radio at least once in a week , 4 % respondents said that they listen radio occasionally and 30 % of the respondents said that they never listen radio. As the large number of respondents i.e. 70% are listening radio either regularly or once a week, it is the responsibility of CR to serve their interest and present better programmes. If the 30% respondents are not listening radio programme then again it is a challenge and government as well as the educational institute running CR should plan their programme accordingly so to reach maximum number of the listeners .

When it was asked to the respondents about their listening hours of radio, out of the those respondents who listen radio, 57% of respondent said that they listen radio between 2 to 4 hours, 7 % respondents said that they listen radio between 4 to 6 hours , 33% respondents listen radio less than one hour and 3% of respondents said they listen radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are listening to them so they should plan their plan their programme accordingly.

Out of the respondents those who listen radio, 52% of respondent said that they listen to radio at their home, 12% respondents said that they listen radio at tea shops , 36% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen radio in either in their car or at the working place.

When the respondents are asked as to what are the programmes they prefer to listen, the responses given to this question indicates different levels of preference of programmes. Interestingly 90% of respondents said that they prefer to film music, 46 % of respondents said they listen to folk music , 16 % said they like bhakti sangeet, 12 % of respondents prefer to listen kisan vani, 40% respondents listen to NEWS, 34 % listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than this programmes. So the data shows that 90 % respondent are using radio for intertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest CR broadcaster should include film music to their programme as an important elements so that

they can cover more listenership. Other than film music 46% respondents prefer to listen to folk music and 34 % of respondents are listening to programmes related to women and children which is also a good number and programmes should be planned keeping the listeners to their mind.

When the respondents were asked if they have heard of CR, only 44 % of the respondents replied that they are aware about CR and 56 % of respondents said that they have not heard about CR and even they are not aware about such activities going on in their locality or in their area. So this is a big challenge for the CR of this area to take it as a challenge and launch an awareness campaign for the general people.

In response to this question out of those respondents who have heard about CR and are aware about CR 57 % of the respondents said that they got the information about CR through his/ her friends, 39 % of the respondents said that they got this information through the volunteers associated to CR project and they have visited them. Only 2% of respondents replied that they got the information about CR through the school teacher and 2% got the information from other source. So, awareness programme for CR can be planned keeping this information in mind that friends and volunteers related to CR project can be a great source of information and this source should be taken care properly.

When the respondents are asked as to how often they listen to CR, 23 % of the respondents said that they listen CR daily, 11% informed that they listen CR more than thrice a week, 5% of respondents said that they listen more than once a week. 1% of respondents said they listen CR occasionally. As a big number of respondents are not aware about the CR so this is a great challenge for the CR broadcaster. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the CR programme it is impossible to make the society a developed society.

In response to the question, why do they prefer this station over the others available in their area, 42% of respondents said that they prefer to listen CR because of music choice, 22% of the respondents said they prefer to listen the CR because of quality of presenters, 47% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 42% of the respondents informed that they prefer to listen to this station because of the involvement of the CR with local community. So,

majority of the respondents those who listen CR they prefer CR either for music choice or because of contents which is relevant to them or the CR is having it's involvement with the local community. Here the CR broadcaster may take the clue and can plan their programme accordingly so that more of the listeners are attracted and they get proper benefit out of the broadcast.

When the respondents are asked as if you do not listen to CR, what is the reason, 80% respondents replied they are not aware about a CR and whereas 15% respondents said that they prefer to listen other radio channel , 13% of respondents said that CR broadcast it not relevant for them that is why they don't listen CR. 2% of respondent said due to music quality they don't listen to CR, 2% of respondents said due to lack of variety of programmes they don't listen to CR. As it is seen that a big number of respondents are not aware about the CR of their locality so it is the high time for the CR broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where CR broadcasting is going on.

In response to the question if they have participated in the CR programme 88% of the respondents said that they have never participated in the CR programme only 12 % of the respondents said that they have participated in the CR programme. Here we see a big gap between the respondents who have participated in the CR programme and those who have not participated. So for the successful CR movement a huge number of people are to be contacted and they have to be given opportunity to participate in the CR programme. Unless there is peoples participation the CR movement will not be successful. The CR broadcasting is one of the example of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

Out of the respondents those who replied that they have participated in the CR programme, when it was asked to them that what are the programmes in which they have participated , 50 % of the respondents said that they have participated in the discussion programme, 16 % of the respondents said they have participated in the folk song and 33% of the respondents said that they have participated in the interview . But there are a long list of radio formats like radio talk, drama, feature, etc in which people of community can

given space and the participation can be enhanced to make the CR broadcasting a successful tool for development.

When the respondents are asked as to whether the listening of CR has helped them 40% of the respondents said that they have been benefitted by listening CR but 60% of the respondents replied that CR has not helped them in any case. When it was asked if the CR has helped them then up to what extent it has helped them 60% of the respondents said the CR have helped them up to some extent whereas 28 % of the respondents said that CR has helped them up to the maximum extent. There were 12 % of respondents who replied they can't make any comment. So, there is a clear picture that CR is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should strengthen properly for the benefit of the common people at large.

In response to the question, does the community has brought development in their area, only 6% of the respondents replied that they strongly agree that CR has brought development in their area, 34 % of the respondents said that they do agree that CR has brought development in their area whereas 42 % of the respondents are neutral and 18 % of the respondents disagree.

When the respondents are asked as to was it difficult to get information without a CR, 19 % of the respondents said that they agree that without the CR it was difficult for them to get information, 1 % of the respondents said that they strongly agree that without a CR it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a CR it was difficult to get information. 54% of the respondents are neutral whereas 26% of the respondents disagree that without a CR it was difficult to get information. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of CR the gap is to be shortened so as to optimize the benefit of CR among the community dwellers.

In response to the question that CR can play an important role in discussing and finding solutions to some of social problems, 34 % of respondents said they agree that CR can play an important role in discussing and finding solutions to some of social problems, 9 % of the respondents said the strongly agree that CR can play an important role in discussing and finding solutions to some of social problems where as 43 % of the respondents are

neutral and 14 % of respondents disagree that CR can play an important role in discussing and finding solutions to some of social problems.

When it was asked if training is provided, would you like to be a CR Volunteer, 28 % of the respondents replied that yes they can join the CR as a volunteer if training is provided to them, where as 70 % of the respondents said no , they don't want to join the CR as a volunteer even if training is provided to them. Only 2 % of the respondents said that they are not sure whether they want to be a CR volunteer or not.

Should Government give freedom to CR for news broadcast? The response given to this question indicates different levels of respondents reply, 37 % of the respondents said that they agree that Government should give freedom to CR for news broadcast , 7 % of the respondents said they strongly agree with the idea of giving freedom to CR and Government should give freedom to CR for news broadcast. 48% of respondents said they are neutral whereas 8% of respondents said they disagree and Government should not give freedom to CR for news broadcast only 2 % of respondents strongly disagree and said Government should not give freedom to CR for news broadcast. Interestingly those who disagree or are neutral they may from the pool of those respondents who are not aware about CR but if the 42% of respondents want that Government should give freedom to CR for news broadcast so this should be taken care of and Government should give freedom to CR for news broadcast .

What should be the ratio of Entertainment and Educational component in CR Programme ? In response to the question, 54 % respondents said that 60 % of the content should be based on entertainment and 40% should cover the educational component. 11 % of the respondents said that the ratio of entertainment and educational component should be 50-50 means there should be 50% of entertainment and 50% should be based on education. 20% of respondents said they want 70% of the content based on entertainment and only 30 % of educational elements. There are 16 % of respondents who said they can't say what should be the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and CR should plan programme accordingly so that the listeners can find their interest as well.

When it was asked to the respondents as whether CR of their locality is informative and instrumental for development, 32 % of respondents said that they agree that the CR of their locality is informative and instrumental for development, only 1% of the respondents said that they strongly agree to this, 1% of the respondent said that they strongly disagree to the statement that CR of their locality is informative and instrumental for development, 17 % of the respondents replied that they disagree to this statement and said that the CR of their locality is neither informative nor instrumental for development where as 49 % which is almost half of the respondents said they are neutral to this statement.

Does CR give you opportunity to express your ideas and opinions? In response to this question 20% of the respondents said that they agree to this statement and said yes, the CR give them opportunity to express their ideas and opinions , 2 % of the respondents said that they strongly agree this where as 30 % of the respondents replied that CR does give them opportunity to express their ideas and opinions hence they disagree , 1 % of the respondents said that they strongly disagree this and said that CR does not give any opportunity to them to express their ideas and opinions. 47 % of the respondents replied that they are neutral means they don't know whether CR gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion but 30 % of the respondents said that they disagree and 1 % of the respondents said they strongly disagree to this and CR does not give them any opportunity to express their ideas and opinions. Hence the CR broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions.

The response given to this question indicates different levels of acceptance by the respondents, 38% of the respondents replied that they agree with the statement that the CR of their locality is participatory and communicative, 1 % of the respondents said that they strongly agree that the CR of their locality is participatory and communicative, 36 % of the respondent said that they are neutral and have nothing to say about this but 24 % of the respondents said that they disagree with this statement and the CR of their locality is neither participatory and nor communicative where as 1 % of the respondents said that they strongly disagree to this statement and the CR of their locality is not participatory and communicative.

When the respondents are asked if the CR of their locality is effective in delivering information, a higher percentage of respondents constituting 56%, replied they can't say about this, they don't have any idea as they are not aware about any CR in their locality, 22% of the respondents said that the CR of their locality is effective in delivering information, 2% of the respondents said that it is very effective and the CR of their locality effectively delivering information to them, 4% of the respondents said it is less effective and the CR of their locality is not effectively delivering information to them where as 16% of the respondents replied that the CR of their locality is average in delivering information. The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 22% of the respondents replied that the CR of their locality is effective in delivering information even 2% of the respondents said the CR of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting.

5.2: Gurgaon Ki Awaaz Samudayik Radio Community Radio, Gurgaon, Haryana

(Based on interview with the station manager and source - <http://www.mib.nic.in/> & www.cemca.org)

Gurgaon Ki Awaaz Samudayik Radio Station operates on 107.8 MHz. The CRS has a 22 hour broadcast in two shifts 9:30 am – 2:00 pm and 4:00 pm – 9:30 am. Gurgaon Ki Awaaz Samudayik Radio Station 107.8 MHz is the only civil society-led community radio station in the National Capital Region. A platform for and by marginalized community groups in Gurgaon, i.e. communities living in villages in and around this rapidly urbanising suburb of Delhi, the station resonates with the voices, songs, stories and struggles of millions of migrant workers and the inner city residents for whom the gloss and glamour of the malls and glass-fronted office buildings is simply a testament of the uneven development taking place in this town. Launched on 1 November 2010, the station's 22 hour broadcasting (only in Hindi and Haryanvi) includes programmes on careers, entrepreneurship, migration, women's empowerment and health, civic issues, folk culture especially music, sports, community reportage by school-going children, and a daily phone-in programme. These are designed to connect the community members to experts and to each other. The station is run by a team of community reporters, most of who are from these very target communities within Gurgaon. A Content Advisory Council consisting of community members from different walks of life advises the core team on programming. The studio's phone lines have received more than 18,000 phone calls since the station went on air, and continues to receive over 50 calls during work hours. The daily phone-in programme features nearly 20 callers every day in the short duration of 30 minutes. All these feed directly into programming and shape the focus of the station. The languages of broadcast is Hindi and Haryanvi.

Our signature programme Gurgaon Live is a daily live, phone-in programme between 10:30 am and 11:30 am focusing on a range of social and civic issues, cultural dimensions, and topical debates relevant to the local and migrant community of Gurgaon. The programme brings to a single platform community voices as well as voices from the local administration, be it the Gurgaon Police, Haryana Urban Development Authority,

Municipal Corporation of Gurgaon, the Civil Surgeon, the Pollution Control Board, the District Education Officer, the District Rural Development Agency, etc. In the past years, the programme has become a favourite of both listeners as well as the local administration to keep a tab on the pulse of the people. Topics raised on Gurgaon Live can be as serious as police brutality in Gurgaon, corporal punishment of children in government schools, or wastage of drinking water, or light, sentimental or humorous topics like memories of radio listening in the 1960s, 1970s and 1980s, or when was the last time you wrote or received a letter? Regardless of the topic, listeners engage with passion, and utilize the programme to engage directly with the local administration.

The NOMAD transmitter and antenna were set up by the vendor themselves. We have experienced transmitter downtime but, do not track dates and times, but in a year, will not be more than 5 days.

Community Participation in CR station

Gurgaon Ki Awaaz's daily broadcast consists of one-and-a-half hours of live broadcast every morning, in which our listeners participate with enthusiasm. To bring in community groups that are hesitant to participate (especially women), or who do not have ready access to radio (like children), reporters go into the field with a mobile phone during the live programme and enable women and children to participate. Because the mobile phone is 3G enabled, the communities that are visited also get to listen to the broadcast even if the signal reception is bad at their location. Reporters also help women set the frequency on their phone if they want to continue to listen to the CRS. Our reporters go into schools in the morning, when a children's programme – Galli Galli Sim Sim – is being broadcast, so that teachers and students can call in and participate in the programme.

The studio is open to everyone in the community, and community performers (mandali's) routinely come in to record raginis. Women mandali's sometimes ask us to record them at the local temple or inside someone's home – and reporters do that.

The most exciting experience of running Gurgaon Ki Awaaz has been to see the overwhelming connect the station has built in 18 months with its niche listeners. Despite a contrarian approach to Gurgaon's 'Millennium City' image, the station has firmly legitimised the Hindi and Haryanvi voices of Gurgaon's original residents, local Haryanvis, whose culture was increasingly being given short shrift by the city's urbanisation, as well as the thousands of migrants from Uttarakhand, Bihar, Uttar Pradesh, Rajasthan and Bengal, who live and work in Gurgaon, and carry a small part of their home with them wherever they go.

Today, when the local health authorities want a message to reach the last mile, the hardest to reach, they perforce turn to Gurgaon Ki Awaaz knowing well that where their posters and flyers cannot reach, a low power CR station definitely will. From its initial set up, TRF was convinced that the station must be entirely communitybased with community reporters handling everything from reportage to production. With training inputs from Ideosync Media Combine, in both technology and content, TRF was able to make a station come to life without any trained sound recordist or radio 'expert'. Because of the station's vibrant communication network with the community, rather than a shortage of programming ideas, we often suffer from a surfeit of ideas hampered only by our limited resources to flesh out every story into a radio programme. Enthusiastic listeners routinely call in to inform about community events that they would like reported on the radio, be it a Ragini performance, a health camp, or the visit of the Chief Minister.

Innovation and Creative Approaches

Gurgaon Ki Awaaz draws upon the rich cultural pool that exists in every community in India. The station does not broadcast any film songs, nor does it need to. In the past 18 months, the station has built a bank of over 100 hours of music entirely from local mandalis, recording in Hindi, Haryanvi, Bhojpuri, Rajasthani, and even Oriya. The station's identity is closely linked to the music it plays, and listeners routinely give feedback that ever since Gurgaon Ki Awaaz went on air, they have stopped listening to other FM stations in Delhi. Delving into courtyards to record women's folk songs relating to weddings, childbirth, seasons and festivals, travelling into far out villages to record late night performances of raginis and saang, and keeping an open studio for local musicians has given Gurgaon Ki Awaaz an invaluable collection of folk music.

Programme Details

| S.N. | Title | Format | Content | Description |
|------|--------------------------|---------------------|---|--|
| 1 | Gurgaon Live | Live | Phone-in | Based on Social and Civic Issues Daily morning phone-in programme on a range of issues. |
| 2 | Apni Pasand | Music | request programme | Ragini and other folk music requests Daily 2-hour music request programme from our archives of folk music. |
| 3 | Geetmala | Music | Pre-recorded, field-recorded folk music programme | Haryanvi, Bhojpuri, Rajasthani, UP folk music Daily 45-minute folk music programme recorded in our studio, or in the field. |
| 4 | Apna Nazariya | Interview- based | entrepreneurship programme | How to start your own small business Weekly 10-minute programme in which one local entrepreneur explains how to start a particular small business. |
| 5 | Hum Hongey Kamyaab | Magazine format | Career advice programme | Weekly 15-minute programme in which instructors, students and practitioners outline the process of building a particular career and the pluses and minuses of that career. |

Funding and Support

The CRS has worked with other government groups or organizations, such as with Gurgaon Traffic Police for awareness campaigns against drunken driving, helmetless

riders, traffic violations; and campaigns supporting assisting of accident victims; with Gurgaon Post Office an awareness campaign about savings schemes and the importance of correct PIN code was taken up and with Haryana Urban Development Authority an awareness campaign about importance of not wasting water. We have also worked closely with Civil Hospital, Gurgaon on health awareness. We are closely linked with many NGOs like SEARCH YEARS, St Stephen's Hospital's rural health programme, Literacy India, etc. who are our sustained partners.

Sustainability Strategy : We are looking at a mix of project-based funding, local advertisements and government advertisements to make the station self-sufficient. As of now, we have managed to garner some project-based funding, and a few local advertisements. In 2012, we hope to increase the percentage of local advertisements, and would welcome Government ads through DAVP. Gurgaon Ki Awaaz has been set up and is supported by The Restoring Force (TRF), an NGO that has been working in government schools in Gurgaon district for the past ten years, primarily in the area of basic school infrastructure enhancement. TRF has supported the set up and initial operating costs of Gurgaon Ki Awaaz. The station expects to be financially self-sustainable by end of 2011 with a mix of listener memberships, project-based funding, government advertisements and sponsored programmes and local advertisements.

Key Challenges of the Station: Finding financial resources for on-going training of reporters is difficult. Finding the right person for marketing of advertisements and the funds for this is a big challenge.

Impact Study by the Community Radio

While Gurgaon Ki Awaaz has not done any impact study, we have maintained detailed phone records since our first day of broadcast. As we are slowly computerising these call records (which number more than 18,000 and gathers information like date, name, place in Gurgaon, phone number, occupation and feedback), a clear picture of our audience does emerge. Over 60 per cent of our listeners are drivers, a fact that has driven us to create a separate programme and platform for drivers to share their experiences and problems, to

the extent that the local police administration has offered to do an on-air dialogue with a sample group of drivers to address some of the key issues impacting this community.

Another cohesive group consists of local villagers, many of whom have benefited from the sale of their land to builders but seen a gradual decline in the civic amenities and social structures in their own villages. Ever since the station began its live segment, our most valuable community segment has shown a sharp increase in participation – women. We now have women calling us on a daily basis, especially in the live segment.

To build wider networks in the Gurgaon community, to open the studio to a wider range of community reporters, and to support the training of an ongoing stream of volunteers, trainee reporters and technicians, Gurgaon Ki Awaaz needs four fundamental things: A strong financial backbone that will allow the reporters to focus on the voices that are going on air.

Ongoing communication between the Ministry of Information and Broadcasting and the district officials about the legitimacy of community radio and articulation of the need for block and district officials to engage with the CR station to communicate Government schemes to the public and to receive feedback about the implementation of these schemes via the CRS. Ongoing training and exposure to low cost radio technologies. Training in station management techniques, accounting, and writing of annual reports and proposals, which will go a long way in the station's sustainability.

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PROFILE OF THE RESPONDENTS

1 Sex

| Sex | Number | Percentage |
|--------|--------|------------|
| Male | 64 | 64% |
| Female | 36 | 36% |

Table 2 1 Sex Ratio of the respondents

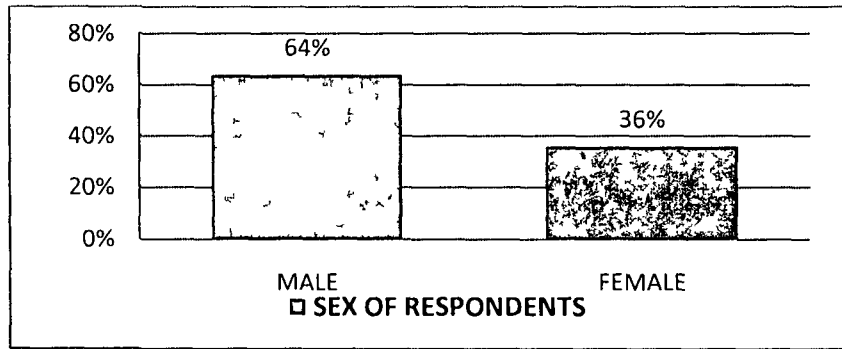


Figure 2 1 Sex Ratio of the respondents

Figure shows that the out of hundred respondents the 64% respondents are male and 36% are female So more or less the participation ratio of men and women for this study is

1 3

2. Occupation

| SL. | OCCUPATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Farmer | 4 | 4% |
| 2 | Skilled worker | 11 | 11% |
| 3 | Wage laborer | 13 | 13% |
| 4 | Shop keeper | 10 | 10% |
| 5 | House wife | 28 | 28% |
| 6 | Student | 17 | 17% |
| 7 | Govt. servant | 7 | 7% |
| 8 | Others (Specify) | 10 | 10% |

Table 2 2: Occupation of the respondents

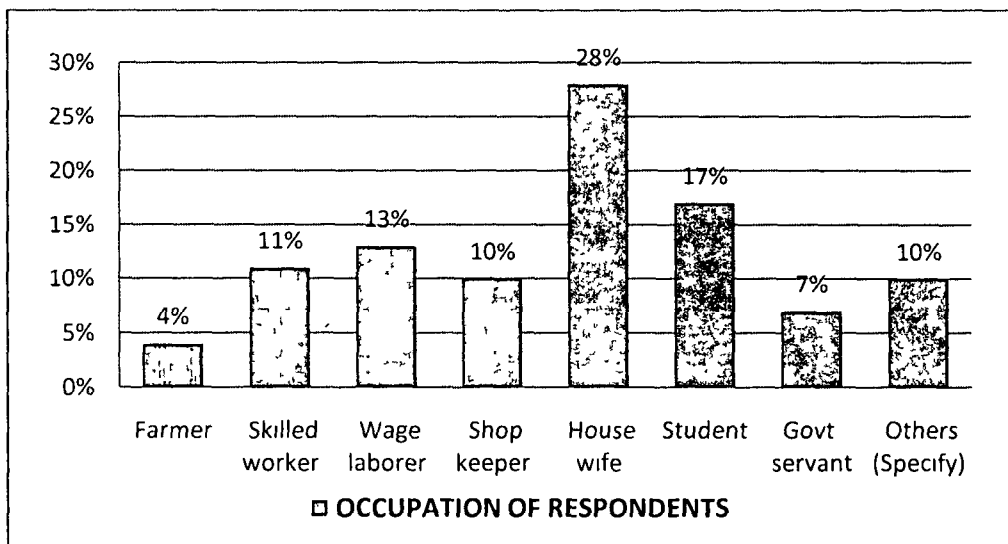


Figure 2.2: Occupation of the respondents

It was found from the survey data that 4% of respondents are farmers, 11% of the respondents are skilled workers, 13% are wage labourers, 10% are shopkeepers, 28% of respondents are housewives, 17% are students, 7% of the respondents are government servants. So, house wives and students makes the largest group of audience for this community radio.

3. Education

| SL. | EDUCATIONAL QUALIFICATION | NUMBER | PERCENTAGE |
|-----|----------------------------------|--------|------------|
| 1 | Illiterate | 15 | 15% |
| 2 | Literate but no formal education | 13 | 13% |
| 3 | Up to primary level | 11 | 11% |
| 4 | Up to matric | 30 | 30% |
| 5 | Up to HSC | 13 | 13% |
| 6 | Graduation or equivalent | 18 | 18% |

Table 2.3: Educational profile of the respondents

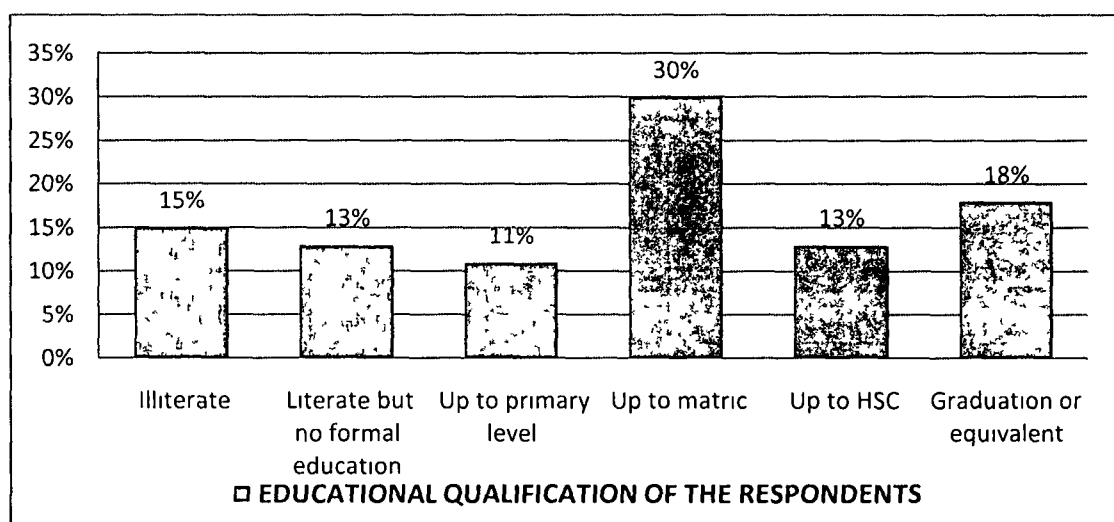


Figure 2.3: Educational profile of the respondents

It was found from the survey data that only 15% of respondents are illiterates, 13% are literate but not having any formal education, 11% are having education up to primary level, 30% are having education up to matriculation, 13% respondents are having education up to higher secondary and 18% respondents are either graduate or having equivalent degree. So, if community radio makes a proper utilization of its resources then in this also the 100 % literacy can be easily achieved. As per the educational profile of the respondents the 15% respondents are illiterate and 13% are literate without any formal education so only 28% of the respondents need more focus for literacy and formal education which is quite easy to achieve and make the society 100% literate. But there is a bigger challenge for the community radios as they serve to serve to the respondents those who are mobile.

RESPONSE OF THE RESPONDENTS

1. Do you have a radio set?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 39 | 39% |
| 2 | No | 61 | 61% |

Table 2.4: Ownership of Radio Set

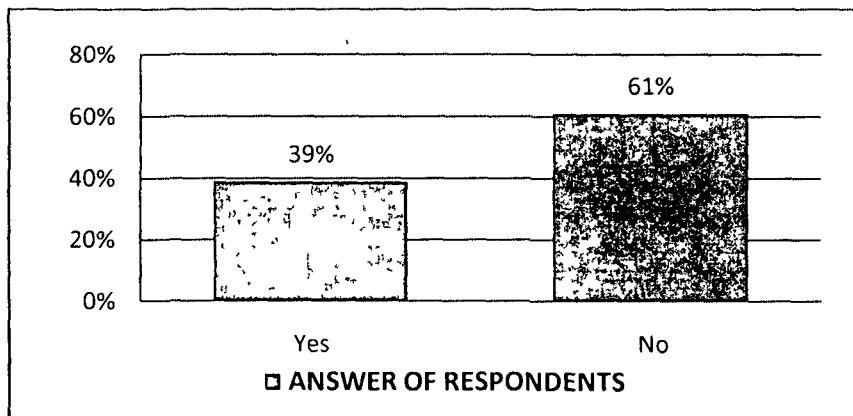


Figure 2.4: Ownership of Radio Set

In response to the first question, 39% respondents replied that they have a radio set while 61% of respondents replied that they don't have a radio set. The ownership pattern of radio among the respondents reflects that there is lack of interest among the respondents. Although 39% of the respondents are having radio set but some serious introspection is needed to make radio as an important tool of mass communication.

2. How often you listen to the radio?

| SL. | FREQUENCY | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Daily | 48 | 48% |
| 2 | 3-4 times a week | 17 | 17% |
| 3 | Once a week | 2 | 2% |
| 4 | Never | 28 | 28% |
| 5 | Occasionally | 5 | 5% |

Table 2.5: Listening pattern of Radio

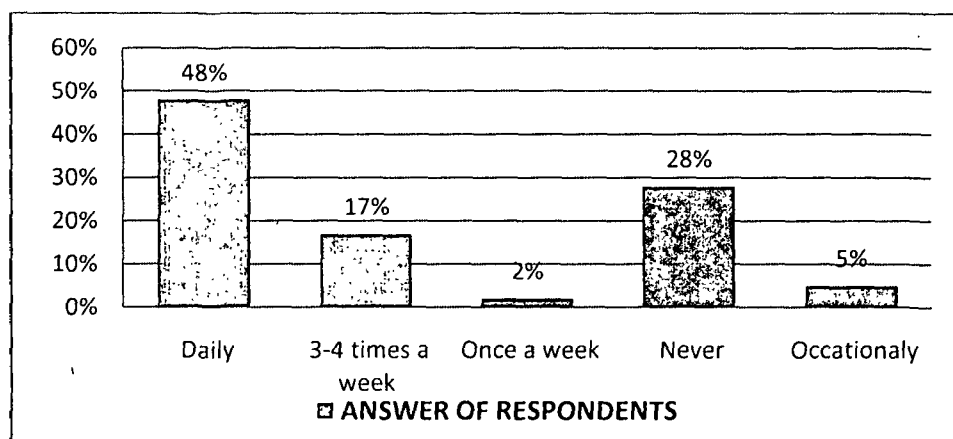


Figure 2.5: Listening pattern of Radio

In response to the question, how often do they listen the radio, 48% respondents replied that that they listen radio regularly, 17% of the respondents said that they listen radio 3 or 4 times in a week, 2 % said they listen radio at least once in a week, 5% respondents said that they listen radio occasionally and 28% of the respondents said that they never listen radio. As the large number of respondents i.e. 72% are listening radio either regularly or once a week. Even if the 28% respondents are not listening radio programme then again it is a challenge and government as well as the organization running community radio should plan their programme accordingly so as to reach maximum number of the listeners.

3 How many hours a day you spend listening to Radio?

| SL. | DURATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | 2-4 hours | 38 | 53% |
| 2 | 4-6 hours | 5 | 7% |
| 3 | 6-8 hours | 2 | 3% |
| 4 | Less than 1 hour | 27 | 37% |

Table 2.6: Listening hours of Radio of respondents

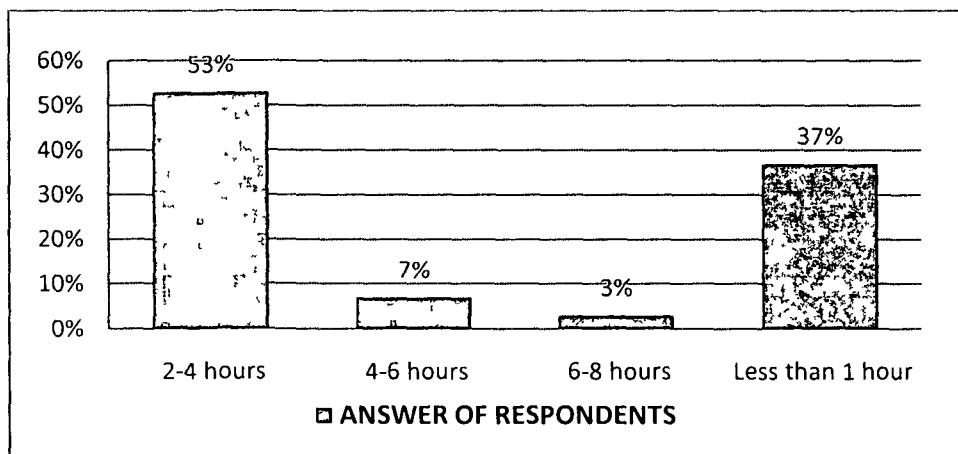


Figure 2 6 . Listening hours of Radio of respondents

Out of the respondents those who listen radio, 53% of respondent said that they listen to radio between 2 to 4 hours, 7 % respondents said that they listen to radio between 4 to 6 hours , 37% respondents listen to radio less than one hour and 3% of respondents said they listen radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are listening to them so they should plan their plan their programme accordingly.

4. Where do you usually listen to radio?

| SL. | Place | Number | Percentage |
|-----|------------------|--------|------------|
| 1 | Home | 43 | 60% |
| 2 | Chaupal | 0 | 0% |
| 3 | Tea shop | 9 | 13% |
| 4 | Others (Specify) | 20 | 28% |

Table 2.7: Place of Radio listening by the respondents

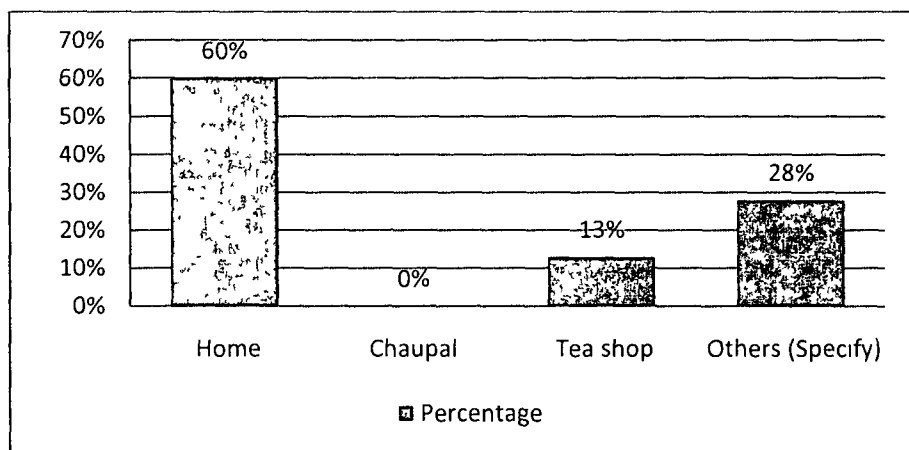


Figure 2.7: Place of Radio listening by the respondents

Out of the respondents those who listen radio, 60% of respondent said that they listen to radio at their home, 13% respondents said that they listen radio at tea shops , 28% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen radio in either in their car or at the working place.

5. What are the programmes you listen?

| SL. | PROGRAMME TYPE | NUMBER | PERCENTAGE |
|-----|-------------------------------|--------|------------|
| 1 | Folk Music | 32 | 44% |
| 2 | Film Music | 65 | 90% |
| 3 | Bhakti Sangeet | 12 | 17% |
| 4 | KisanVani | 9 | 12% |
| 5 | NEWS | 32 | 44% |
| 6 | Programme for women and child | 23 | 32% |
| 7 | Others (Specify) | 2 | 3% |

Table 2.8 : Listening preferences of Radio by the respondents

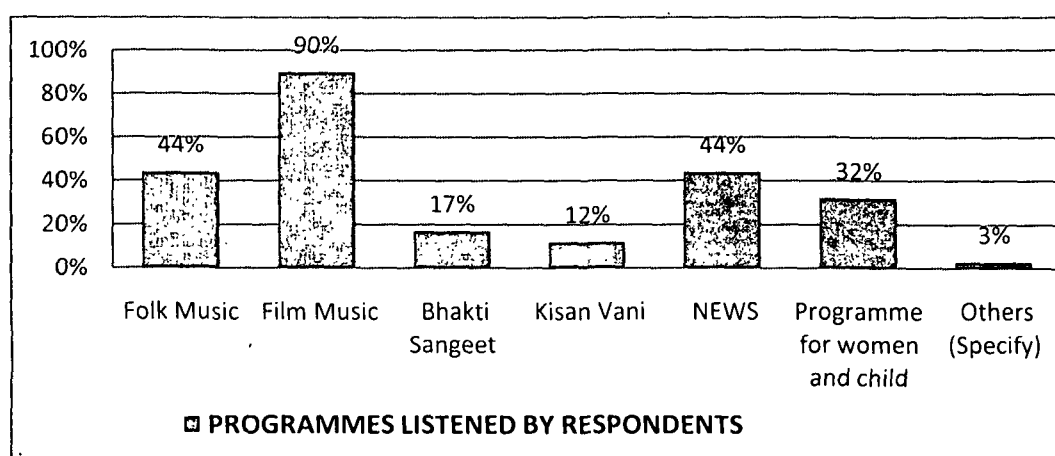


Figure 2.8 : Listening preferences of Radio by the respondents

When the respondents are asked as to what are the programmes actually they prefer to listen, the responses given to this question indicates different levels of preference of programmes. Interestingly 90% of respondents said that they prefer to film music, 44% of respondents said they listen to folk music, 17% said they like bhakti sangeet, 12% of respondents prefer to listen kisan vani (programme for agriculture), 44% respondents listen to news, 32% listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than these programmes. So the data shows that 90% respondent are using radio for entertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest community radio broadcaster should include film music to their programme as an important elements so that they can cover more listenership. Other than film music 44% respondents prefer to listen to folk music and 32% of respondents are listening to programmes related to women and children which is also a good number and programmes should be planned keeping the listeners to their mind.

6. Have you heard about community radio?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 39 | 39% |
| 2 | No | 61 | 61% |

Table 2.9: Awareness among the respondents about Community Radio

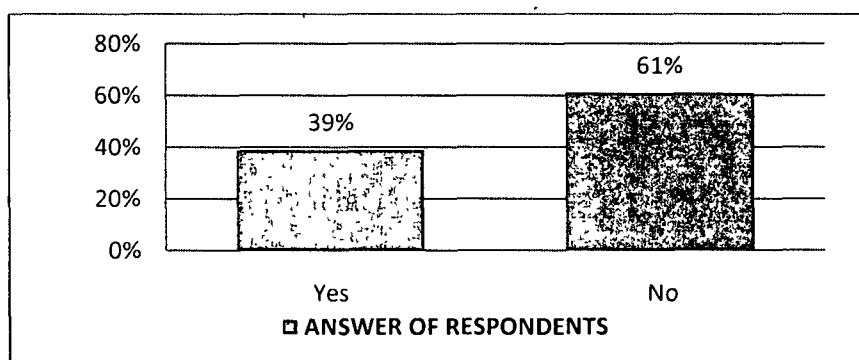


Figure 2.9 : Awareness among the respondents about Community Radio

When the respondents were asked if they have heard of community radio, only 39% of the respondents replied that they are aware about community radio and 61% of respondents said that they have not heard about community radio and even they are not aware about such activities going on in their locality or in their area. So this is a big challenge for the community radio of this area to take it as a challenge and launch an awareness campaign for the general people.

7. How you come to know about Community Radio Station?

| SL. | SOURCE | NUMBER | PERCENTAGE |
|-----|---------------------------|--------|------------|
| 1 | Through PanchayatPradhan | 1 | 3% |
| 2 | Through School teacher | 2 | 5% |
| 3 | Through friend | 24 | 62% |
| 4 | Through village volunteer | 12 | 31% |

Table 2.10 : Source of information about Community Radio

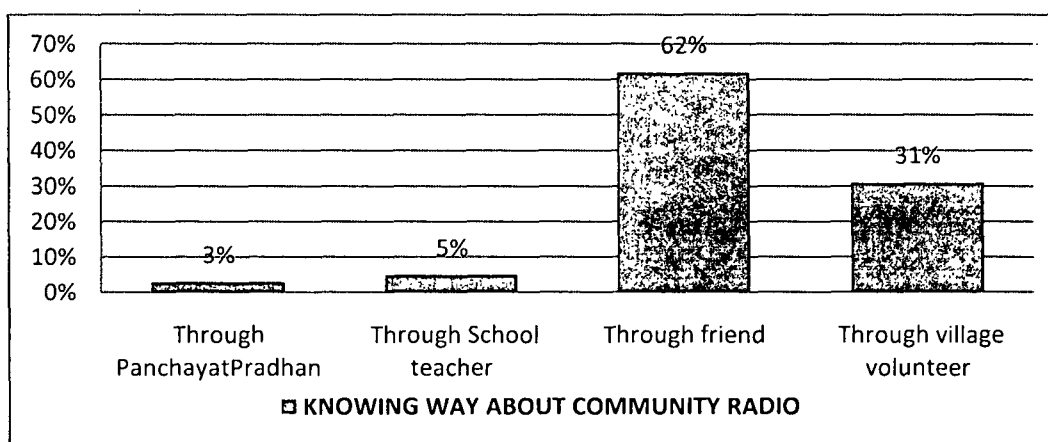


Figure 2.10 : Source of information about Community Radio

In response to this question out of the respondents those who have heard about community radio and are aware about community radio 62% of the respondents said that they got the information about community radio through his/ her friends, 31% of the respondents said that they got this information through the volunteers associated to community radio project and they have visited them. Only 5% of respondents replied that they got the information about community radio through the school teacher and 3% got the information through the source related to panchayat. So, awareness programme for community radio can be planned keeping this information in mind that friends and volunteers related to community radio project can be a great source of information and this source should be taken care properly.

8. How often do you listen to community radio?

| SL. | LISTENING PATTERN | NUMBER | PERCENTAGE |
|-----|-------------------------|--------|------------|
| 1 | Daily | 27 | 27% |
| 2 | More than thrice a week | 6 | 6% |
| 3 | More than once a week | 4 | 4% |
| 4 | Never | 61 | 61% |
| 5 | Eventually | 2 | 2% |

Table 2.11 : Listening pattern of Community Radio

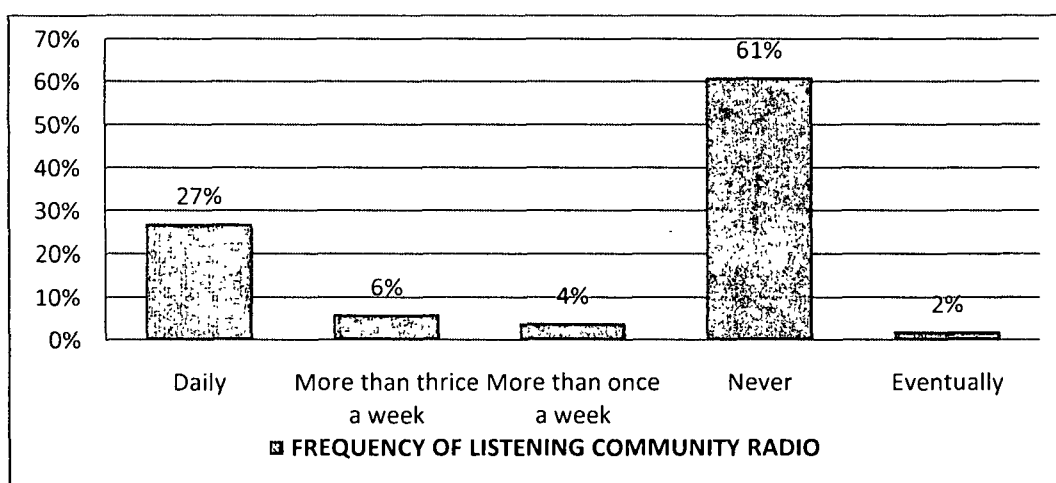


Figure 2.11 : Listening pattern of Community Radio

When the respondents are asked as to how often they listen to community radio , 27% of the respondents said that they listen community radio daily, 6% informed that they listen community radio more than thrice a week, 4% of respondents said that they listen more than once a week. 1% of respondents said they listen to community radio occasionally whereas 61% of respondents said that they never listen to community radio. As a big number of respondents are not aware about the community radio so this is a great challenge for the CR broadcaster. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the community radio programme it is impossible to make the society a developed society.

9. Why do you prefer this station over the others in your area?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|--|--------|------------|
| 1 | Music choice | 14 | 36% |
| 2 | On air personalities | 0 | 0% |
| 3 | Quality of the presenters | 8 | 21% |
| 4 | The best reception in your area | 10 | 26% |
| 5 | The relevance of the contents | 18 | 46% |
| 6 | The station involvement with the local community | 23 | 59% |
| 7 | Other (Please specify) | 0 | 0% |

Table 2.12 : Preference of listening Community Radio

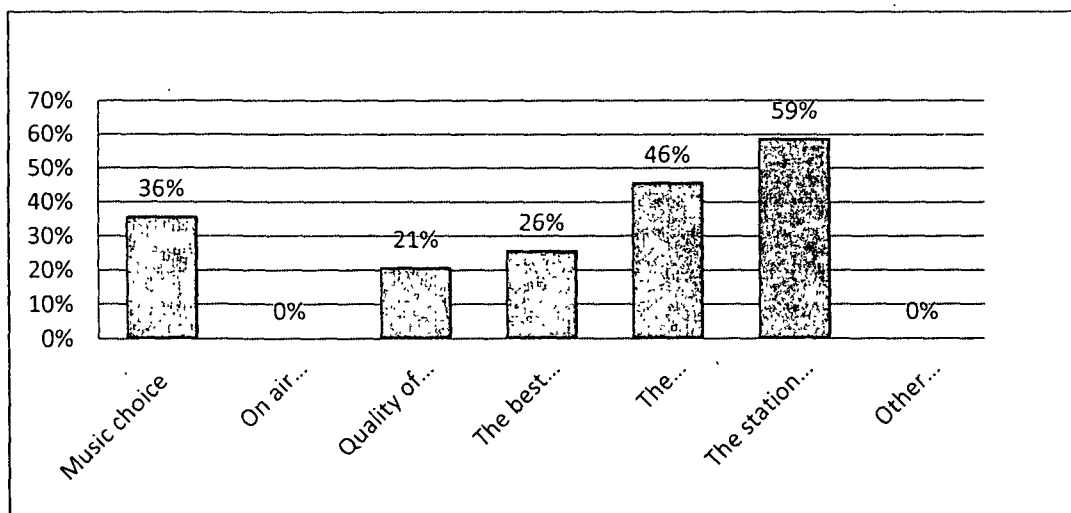


Figure 2.12 : Preference of listening Community Radio

In response to the question, why do they prefer this station over the others available in their area, 36% of respondents said that they prefer to listen community radio because of music choice, 21% of the respondents said they prefer to listen the community radio because of quality of presenters, 46% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast whereas 59% of the respondents informed that they prefer to listen to this station because of the involvement of the community radio with local community, 26% of respondents said they listen to community radio because of its good reception quality. Interestingly the majority of the respondents those who listen community radio they prefer community radio because of its involvement with the local community. But in this community radio we see the different level of understanding of listenership, 46% of the respondents listen community radio because of the relevance of the contents broadcast by this community radio and 36% of the respondents listen for music choice.

10. If you do not listen to community radio, why?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|---|--------|------------|
| 1 | Unaware about CR Station | 52 | 85% |
| 2 | I prefer listening to the stations I am familiar with | 2 | 3% |
| 3 | Music | 1 | 2% |
| 4 | Lack of relevance to you | 6 | 10% |
| 5 | Quality of broadcast | 0 | 0% |
| 6 | Commercials | 0 | 0% |
| 7 | Lack of variety | 1 | 2% |

Table 2.13: Reason for not listening Community Radio

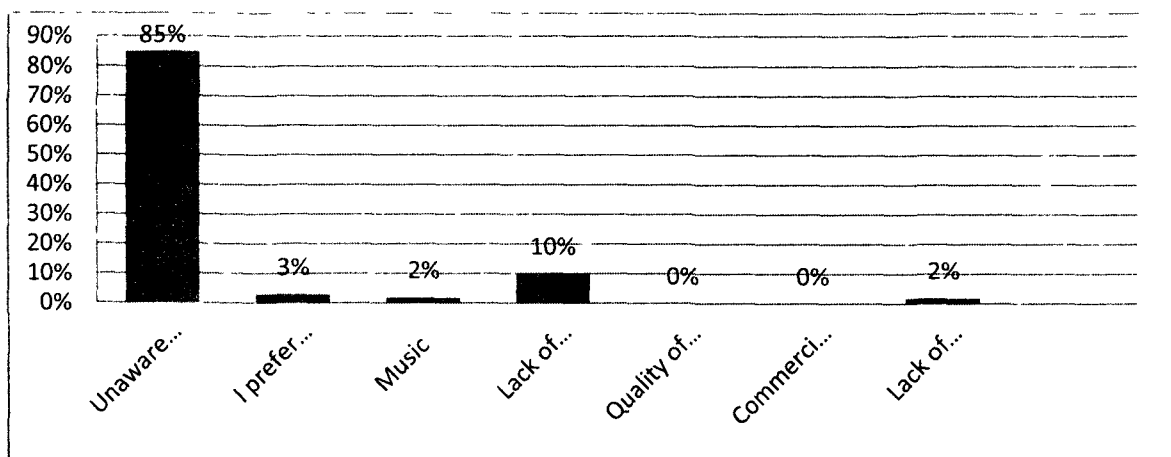


Figure 2.13: Reason for not listening Community Radio

When the respondents are asked as if you do not listen to community radio, what is the reason, 85% respondents replied they are not aware about a community radio and whereas 3% respondents said that they prefer to listen other radio channel, 10% of respondents said that community radio broadcast it not relevant for them that is why they don't listen community radio. 2% of respondent said due to music quality they don't listen to community radio, 10% of respondents said due to lack of variety of programmes they don't listen to community radio. As it is seen that a big number of respondents which comprises almost of 85% respondents are not aware about the community radio of their locality so it is the high time for the community radio broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where community radio broadcasting is going on.

11. Have you ever participated in community radio programme?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 13 | 13% |
| 2 | No | 87 | 87% |

Table 2.14: Participation in Community Radio programme

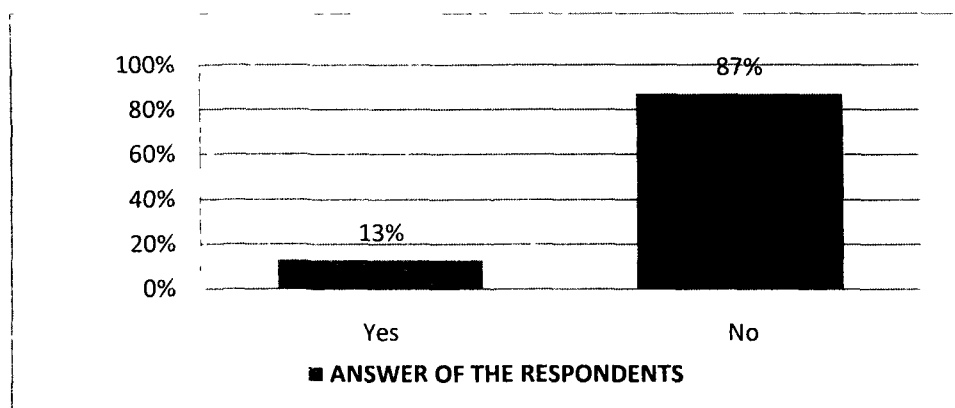


Figure 2.14: Participation in Community Radio programme

In response to the question if they have participated in the community radio programme 87% of the respondents said that they have never participated in the community radio programme only 13% of the respondents said that they have participated in the community radio programme. Here also we see a big gap between the respondents who have participated in the community radio programme and those who have not participated. So for the successful community radio movement a huge number of people are to be contacted and they have to be given opportunity to participate in the community radio programme. Unless there is peoples participation the CR movement will not be successful. The community radio broadcasting is one of the examples of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

➤ If Yes, what was the Programme in which you participated?

| SL. | PROGRAMME | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Radio | 0 | 0% |
| 2 | Folk Song | 3 | 23.08% |
| 3 | Discussion | 9 | 69.23% |
| 4 | Drama | 0 | 0% |
| 5 | Interview | 1 | 7.69% |
| 6 | Others (Specify) | 0 | 0% |

Table 2.15: Details of participation in Community Radio programme

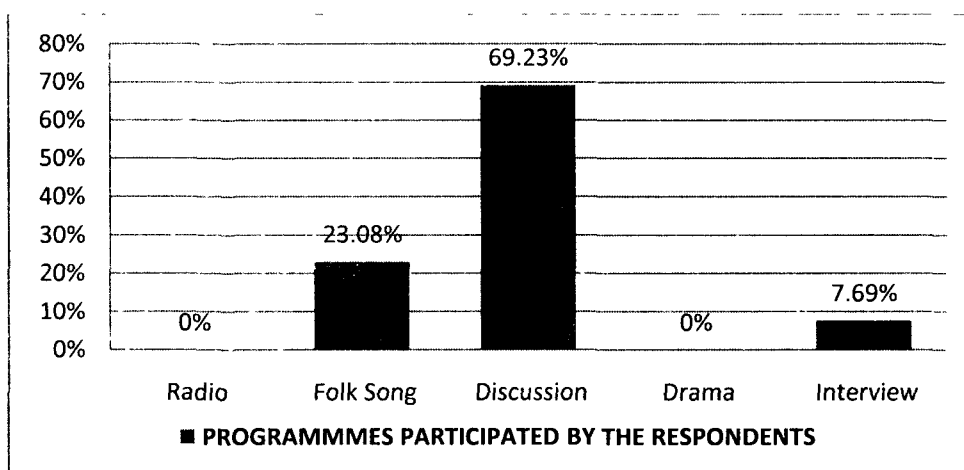


Figure 2.15: Details of participation in Community Radio programme

Out of the respondents those who replied that they have participated in the Community radio programme, when it was asked to them that what are the programmes in which they have participated, 69% of the respondents said that they have participated in the discussion programme, 23% of the respondents said they have participated in the folk song and 8% of the respondents said that they have participated in the interview. But there are a long list of radio formats like radio talk, drama, feature, etc in which people of the community can given space and participation can be enhanced to make the community radio broadcasting a successful tool for development.

12. Does listening Community Radio helps you?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 39 | 39% |
| 2 | No | 61 | 61% |

Table 2.16: Impact of listening Community Radio programme

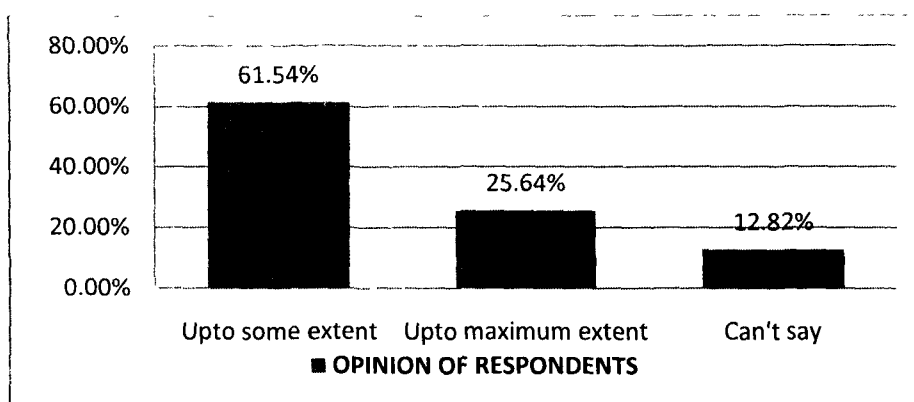


Figure 2.16: Impact of listening Community Radio programme

When the respondents are asked as to whether the listening of community radio has helped them 39% of the respondents said that they have been benefitted by listening community radio but 61% of the respondents replied that community radio has not helped them in any case. When it was asked if the community radio has helped them then up to what extend it has helped them 62% of the respondents said the community radio have helped them up to some extent whereas 26% of the respondents said that community radio has helped them up to the maximum extent. There were 13% of respondents who replied they can't make any comment. So, there is a clear picture that community radio is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should be strengthened properly for the benefit of the common people at large.

13. Community Radio has brought development in your area-

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 6 | 6% |
| 2 | Agree | 34 | 34% |
| 3 | Neutral | 46 | 46% |
| 4 | Disagree | 14 | 14% |
| 5 | Strongly disagree | 0 | 0% |

Table 2.17: Opinion of listeners about impact of Community Radio

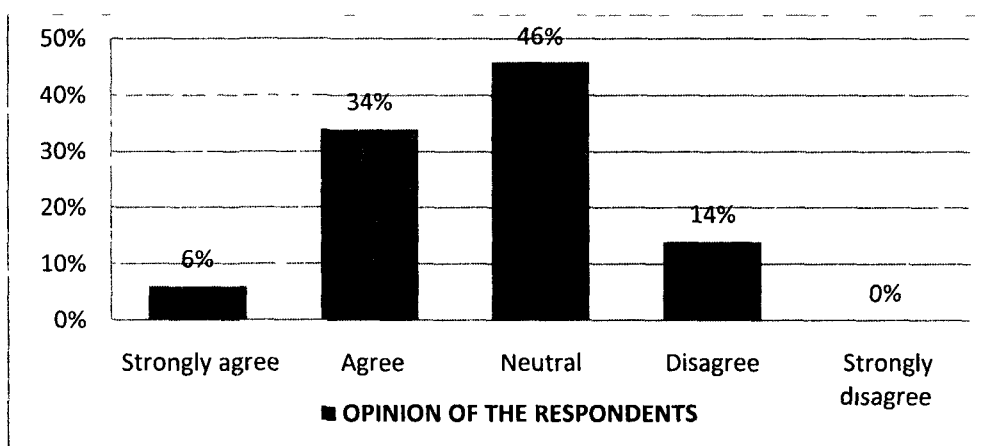


Table 2.17: Opinion of listeners about impact of Community Radio

In response to the question, does the community has brought development in their area, only 6% of the respondents replied that they strongly agree that community radio has brought development in their area, 34% of the respondents said that they do agree that community radio has brought development in their area whereas 46% of the respondents are neutral and 14% of the respondents disagree.

14. Without a community radio it was difficult to get information

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 1 | 1% |
| 2 | Agree | 20 | 20% |
| 3 | Neutral | 51 | 51% |
| 4 | Disagree | 28 | 28% |
| 5 | Strongly disagree | 0 | 0% |

Table 2.18: Opinion of listeners about importance of Community Radio

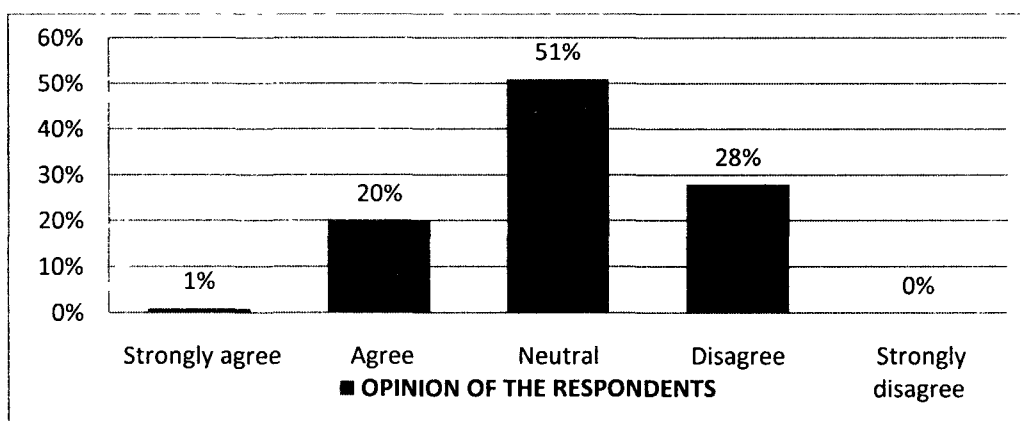


Figure 2.18: Opinion of listeners about importance of Community Radio

When the respondents are asked as to was it difficult to get information without a community radio, 20% of the respondents said that they agree that without the community radio it was difficult for them to get information, 1% of the respondents said that they strongly agree that without a community radio it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a community radio it was difficult to get information. 51% of the respondents are neutral whereas 28% of the respondents disagree that without a community radio it was difficult to get information. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of community radio the gap is to be shortened so as to optimize the benefit of community radio among the community dwellers.

15. Community radio can play an important role in discussing and finding solutions to some of social problems

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 9 | 9% |
| 2 | Agree | 31 | 31% |
| 3 | Neutral | 43 | 43% |
| 4 | Disagree | 17 | 17% |
| 5 | Strongly disagree | 0 | 0% |

Table 2.19 : Opinion of listeners about solving social problems by Community Radio

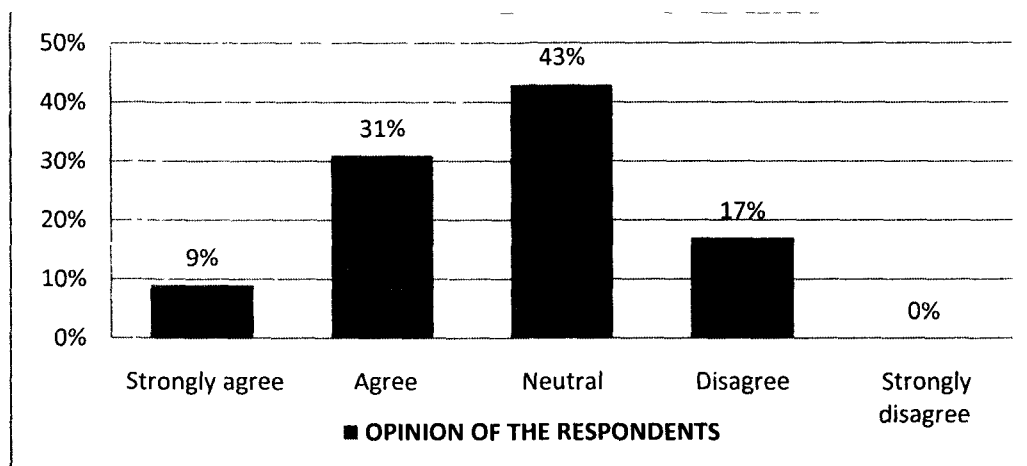


Table 2.19 : Opinion of listeners about solving social problems by Community Radio

In response to the question that community radio can play an important role in discussing and finding solutions to some of social problems, 31% of respondents said they agree that community radio can play an important role in discussing and finding solutions to some of social problems, 9% of the respondents said the strongly agree that community radio can play an important role in discussing and finding solutions to some of social problems where as 43% of the respondents are neutral and 17% of respondents disagree that community radio can play an important role in discussing and finding solutions to some of social problems.

16. If training is provided, would you like to be a Community Radio Volunteer?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|----------|--------|------------|
| 1 | Yes | 24 | 24% |
| 2 | No | 72 | 72% |
| 3 | Not sure | 4 | 4% |

Table 2.20 : Willingness of listeners to become Community Radio Volunteer

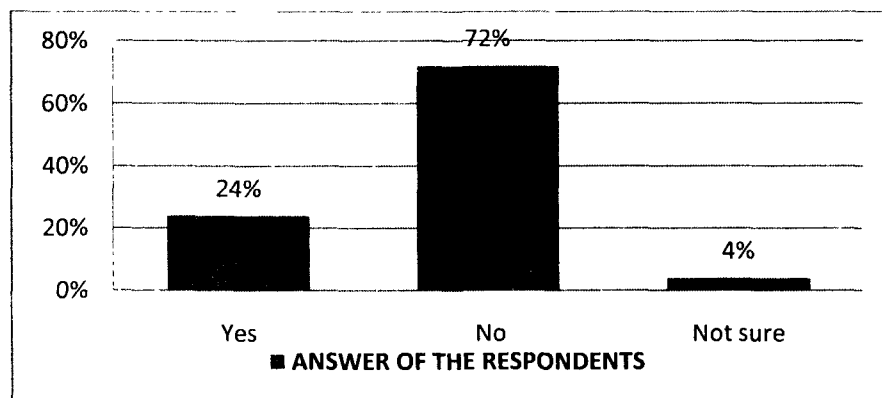


Figure 2.20 : Willingness of listeners to become Community Radio Volunteer

When it was asked if training is provided, would you like to be a Community Radio Volunteer, 24% of the respondents replied that yes they can join the community radio as a volunteer if training is provided to them, where as 72% of the respondents said no , they cannot join the community radio as a volunteer even if training is provided to them. Only 4% of the respondents said that they are not sure whether they want to be a community radio volunteer or not.

17. Government should give freedom to Community Radio for NEWS broadcast

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 9 | 9% |
| 2 | Agree | 36 | 36% |
| 3 | Neutral | 45 | 45% |
| 4 | Disagree | 8 | 8% |
| 5 | Strongly disagree | 2 | 2% |

Table 2.21 : Opinion of respondents for news broadcast by Community Radio

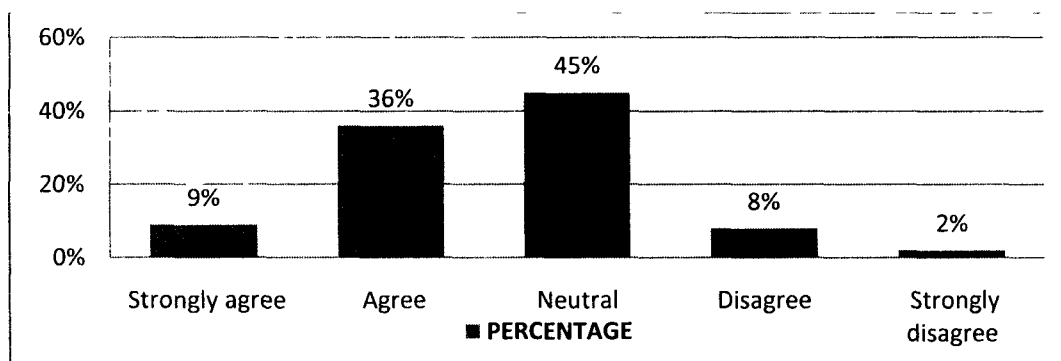


Figure 2.21 : Opinion of respondents for news broadcast by Community Radio

Should Government give freedom to community radio for newsbroadcast? The response given to this question indicates different levels of respondents reply, 36% of the respondents said that they agree that Government should give freedom to Community Radio for news broadcast, 9% of the respondents said they strongly agree with the idea of giving freedom to community radio and Government should give freedom to Community Radio for news broadcast. 45% of respondents said they are neutral whereas 8% of respondents said they disagree and Government should not give freedom to Community Radio for news broadcast only 2% of respondents strongly disagree and said Government should not give freedom to Community Radio for news broadcast. Interestingly those who disagree or are neutral they may from the pool of those respondents who are not aware about community radio but if the 45% of respondents want that Government should give freedom to Community Radio for news broadcast so this should be taken care of and Government should do something needful to give freedom to Community Radio for news broadcast .

18. What should be the ratio of Entertainment and Educational component in community Radio Programme?

| SL. | RATIO | NUMBER | PERCENTAGE |
|-----|-----------|--------|------------|
| 1 | 50-50 | 15 | 15% |
| 2 | 60-40 | 53 | 53% |
| 3 | 70-30 | 17 | 17% |
| 4 | Can't say | 15 | 15% |

Table 2.22 : Ratio of entertainment and educational programme by Community Radio

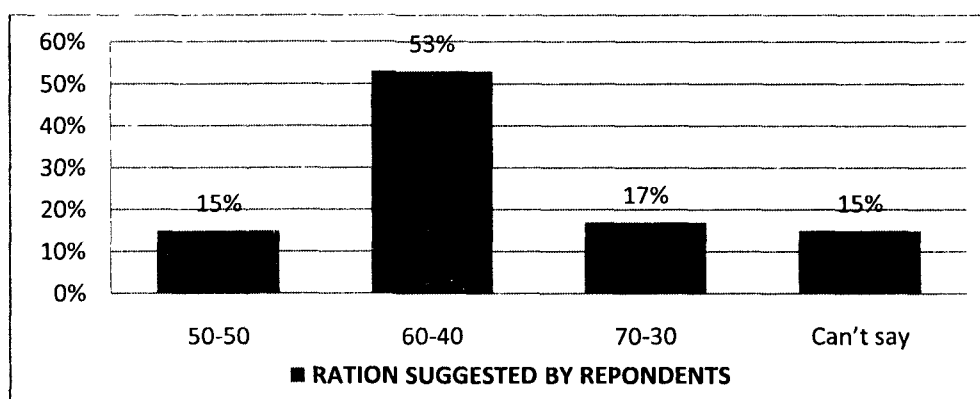


Figure 2.22 : Ratio of entertainment and educational programme by Community Radio

What should be the ratio of Entertainment and Educational component in community Radio Programme ? In response to the question, 53% respondents said that 60 % of the content should be based on entertainment and 40% should cover the educational component. 15% of the respondents said that the ratio of entertainment and educational component should be 50- 50 means there should be 50% of entertainment and 50% should be based on education, 17% of respondents said they want 70% of the content based on entertainment and only 30% of educational elements. There are 15% of respondents who said they can't say what should be the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and community radio should plan programme accordingly so that the listeners can find their interest as well.

19. Community radio of your locality is informative and instrumental?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 1 | 1% |
| 2 | Agree | 30 | 30% |
| 3 | Neutral | 53 | 53% |
| 4 | Disagree | 16 | 16% |
| 5 | Strongly disagree | 0 | 0% |

Table 2.23 : Community Radio as a tool of information in the broadcast area.

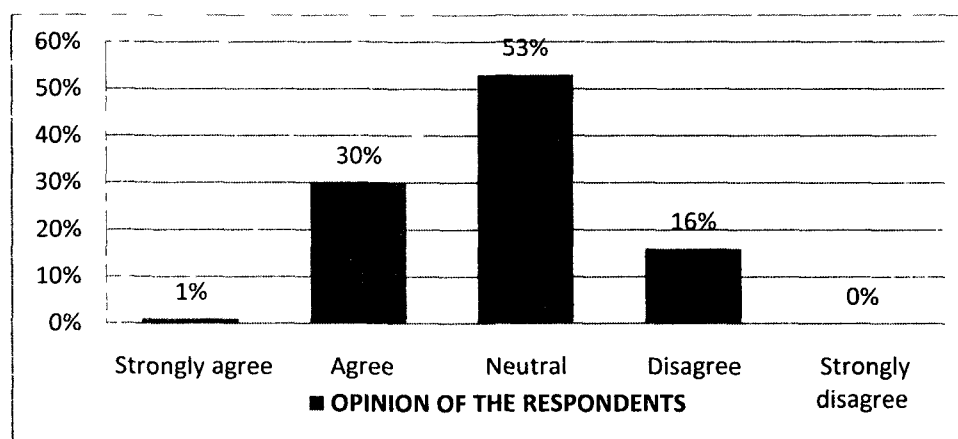


Figure 2.23 : Community Radio as a tool of information in the broadcast area.

When it was asked to the respondents as whether community radio of their locality is informative and instrumental for development, 30% of respondents said that they agree that the community radio of their locality is informative and instrumental for development, 1% of the respondents said that they strongly agree to this, 16% of the respondents replied that they disagree to this statement and said that the community radio of their locality is neither informative nor instrumental for development where as 53% which is almost half of the respondents said they are neutral to this statement.

20. Community radio gives you opportunity to express your ideas and opinions?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 1 | 1% |
| 2 | Agree | 17 | 17% |
| 3 | Neutral | 53 | 53% |
| 4 | Disagree | 29 | 29% |
| 5 | Strongly disagree | 0 | 0% |

Table 2.24 : Community Radio providing opportunity to the respondents

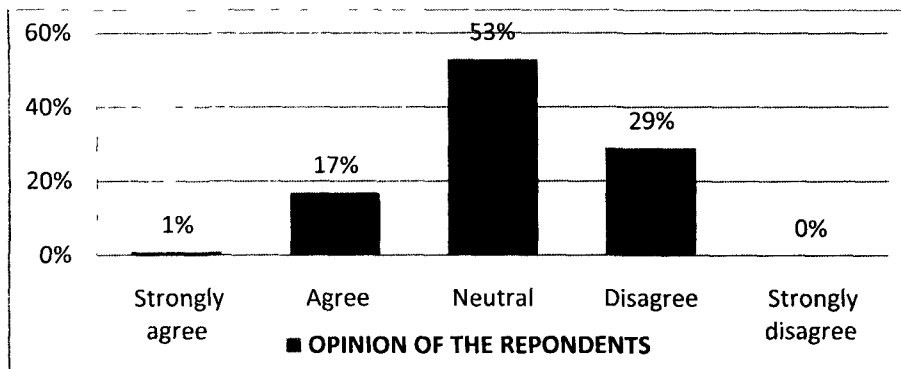


Figure 2.24 : Community Radio providing opportunity to the respondents

Does community radio give you opportunity to express your ideas and opinions? In response to this question 17% of the respondents said that they agree to this statement and said yes, the community radio give them opportunity to express their ideas and opinions , 1% of the respondents said that they strongly agree this where as 29% of the respondents replied that community radio does give them opportunity to express their ideas and opinions hence they disagree, 53% of the respondents replied that they are neutral means they don't know whether community radio gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion and if 29% of the respondents are saying that they disagree to this statement as the community radio does not give them opportunity to express their ideas and opinions even 1 % of the respondents said they strongly disagree to this and community radio does not give them any opportunity to express their ideas and opinions. Hence the community radio broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions.

21. Community Radio of your locality is participatory and communicative?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 1 | 1% |
| 2 | Agree | 23 | 23% |
| 3 | Neutral | 40 | 40% |
| 4 | Disagree | 36 | 36% |
| 5 | Strongly disagree | 0 | 0% |

Table 2.25 : Opinion of respondents about participatory status of Community Radio

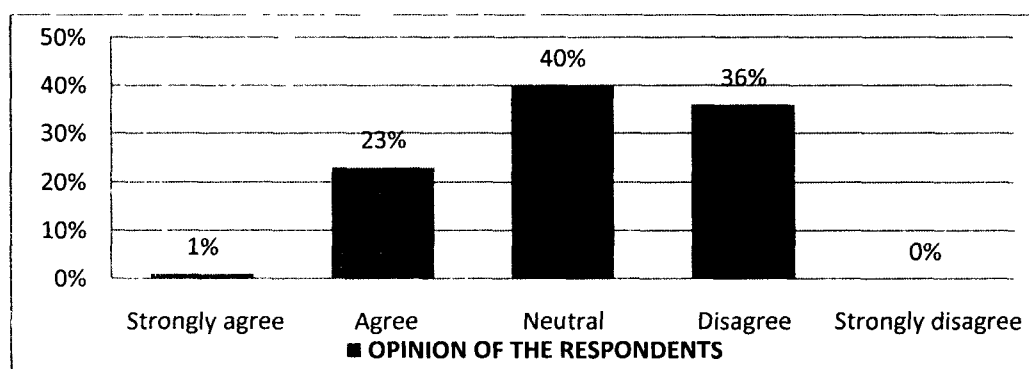


Figure 2.25 : Opinion of respondents about participatory status of Community Radio

The response given to this question indicates different levels of acceptance by the respondents, 23% of the respondents replied that they agree with the statement that the community radio of their locality is participatory and communicative, 1% of the respondents said that they strongly agree that the community radio of their locality is participatory and communicative, 40% of the respondent said that they are neutral and have nothing to say about this but 36% of the respondents said that they disagree with this statement and the community radio of their locality is neither participatory and nor communicative.

22. Community Radio of your locality is effective in delivering information?

| SL. | EFFECTIVENESS | NUMBER | PERCENTAGE |
|-----|----------------|--------|------------|
| 1 | Very effective | 2 | 2% |
| 2 | Effective | 23 | 23% |
| 3 | Less effective | 4 | 4% |
| 4 | Average | 16 | 16% |
| 5 | Can't say | 55 | 55% |

Table 2.25 : Opinion of respondents about participatory status of Community Radio

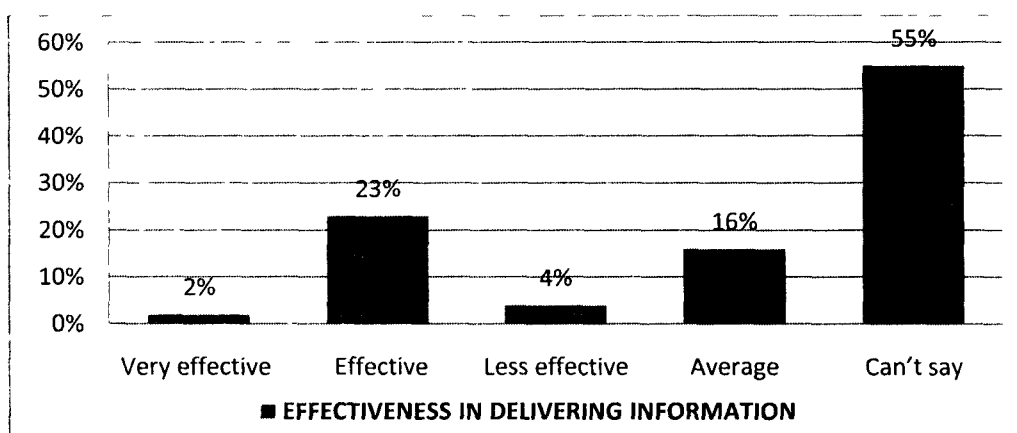


Figure 2.26 : Effectiveness of Community Radio in delivering information

When the respondents are asked as if the community radio of their locality is effective in delivering information, a higher percentage of respondents constituting 55% replied they can't say about this, they don't have any idea as they are not aware about any community radio in their locality, 23% of the respondents said that the community radio of their locality is effective in delivering information, 2% of the respondents said that it is very effective and the community radio of their locality effectively delivering information to them, 4% of the respondents said it is less effective and the community radio of their locality is not effectively delivering information to them whereas 16% of the respondents replied that the community radio of their locality is average in delivering information. The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 25% of the respondents replied that the community radio of their locality is effective in delivering information even 2% of the respondents said the community radio of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting.

Data Analysis and Findings

Respondents Profile

Out of total respondents (N=100), 64% respondents are male and 36% are female. It was found from the survey data that 4% of respondents are farmer, 11% of the respondents are skilled worker, 13% are wage labourer, 10% are shopkeeper, 28% of respondents are housewives, 17% are students, 7% of the respondents are government servants. So, house wives and students makes the largest group of audience for this community radio.

It was found from the survey data that 15% of respondents are illiterate, 13% are literate but not having any formal education , 11% are having education up to primary level , 30% are having education up to matriculation, 13% respondents are having education up to higher secondary and 18% respondents are either graduate or having equivalent degree. So, if community radio makes a proper utilization of its resources then in this also the 100 % literacy can be easily achieved. As per the educational profile of the respondents the 15% respondents are illiterate and 13% are literate without any formal education so only 28% of the respondents need more focus for literacy and formal education which is quite easy to achieve and make the society 100% literate. But there is a bigger challenge for the community radios as they serve to serve to the respondents those who are mobile.

In response to the first question , 39% respondents replied that they have a radio set while 61% of respondents replied that they don't have a radio set. The ownership pattern of radio among the respondents reflects that there is lack of interest among the respondents. Although 39% of the respondents are having radio set but some serious introspection is needed to make radio as an important tool of mass communication.

Analysis of the response

In response to the first question do you have a radio set? In response to this question, 48% respondents replied that that they listen radio regularly , 17% of the respondents said that they listen radio 3 or 4 times in a week , 2 % said they listen radio at least once in a week , 5% respondents said that they listen radio occasionally and 28% of the respondents said

that they never listen radio. As the large number of respondents i.e. 72% are listening radio either regularly or once a week. Even if the 28% respondents are not listening radio programme then again it is a challenge and government as well as the organisation running community radio should plan their programme accordingly so as to reach maximum number of the listeners .

In response to the question, how often do they listen the radio? The 53% of respondent said that they listen radio between 2 to 4 hours, 7 % respondents said that they listen radio between 4 to 6 hours , 37% respondents listen radio less than one hour and 3% of respondents said they listen radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are listening to them so they should plan their plan their programme accordingly.

Out of the respondents those who listen radio, 60% of respondent said that they listen to radio at their home, 13% respondents said that they listen radio at tea shops , 28% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen radio in either in their car or at the working place.

When the respondents are asked as to what are the programmes they prefer to listen, the responses given to this question indicates different levels of preference of programmes. Interestingly 90% of respondents said that they prefer to film music, 44% of respondents said they listen to folk music , 17% said they like bhakti sangeet, 12% of respondents prefer to listen kisan vani (programme for agriculture), 44% respondents listen to NEWS, 32% listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than these programmes. So the data shows that 90% respondent are using radio for entertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest community radio broadcaster should include film music to their programme as an important elements so that they can cover more listenership. Other than film music 44% respondents prefer to listen to folk music and 32% of

respondents are listening to programmes related to women and children which is also a good number and programmes should be planned keeping the listeners to their mind.

When the respondents were asked if they have heard of community radio, only 39% of the respondents replied that they are aware about community radio and 61% of respondents said that they have not heard about community radio and even they are not aware about such activities going on in their locality or in their area. So this is a big challenge for the community radio of this area to take it as a challenge and launch an awareness campaign for the general people.

In response to this question out of the respondents those who have heard about community radio and are aware about community radio 62% of the respondents said that they got the information about community radio through his/ her friends, 31% of the respondents said that they got this information through the volunteers associated to community radio project and they have visited them. Only 5% of respondents replied that they got the information about community radio through the school teacher and 3% got the information through the source related to panchayat. So, awareness programme for community radio can be planned keeping this information in mind that friends and volunteers related to community radio project can be a great source of information and this source should be taken care properly.

When the respondents are asked as to how often they listen to community radio, 27% of the respondents said that they listen community radio daily, 6% informed that they listen community radio more than thrice a week, 4% of respondents said that they listen more than once a week. 1% of respondents said they listen to community radio occasionally whereas 61% of respondents said that they never listen to community radio. As a big number of respondents are not aware about the community radio so this is a great challenge for the CR broadcaster. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the community radio programme it is impossible to make the society a developed society.

In response to the question, why do they prefer this station over the others available in their area, 36% of respondents said that they prefer to listen community radio because of music choice, 21% of the respondents said they prefer to listen the community radio because of quality of presenters, 46% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 59% of the respondents informed that they prefer to listen to this station because of the involvement of the community radio with local community, 26% of respondents said they listen to community radio because of its good reception quality. Interestingly the majority of the respondents those who listen community radio they prefer community radio because of its involvement with the local community. But in this community radio we see the different level of understanding of listenership, 46% of the respondents listen community radio because of the relevance of the contents broadcast by this community radio and 36% of the respondents listen for music choice.

When the respondents are asked as if you do not listen to community radio, what is the reason, 85% respondents replied they are not aware about a community radio and whereas 3% respondents said that they prefer to listen other radio channel, 10% of respondents said that community radio broadcast it not relevant for them that is why they don't listen community radio. 2% of respondent said due to music quality they don't listen to community radio, 10% of respondents said due to lack of variety of programmes they don't listen to community radio. As it is seen that a big number of respondents which comprises almost of 85% respondents are not aware about the community radio of their locality so it is the high time for the community radio broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where community radio broadcasting is going on.

In response to the question if they have participated in the community radio programme, 87% of the respondents said that they have not participated in the community radio programme only 13% of the respondents said that they have participated in the community radio programme. Here also we see a big gap between the respondents who have participated in the community radio programme and those who have not participated. So for the successful community radio movement a huge number of people are to be contacted and they have to be given opportunity to participate in the community radio programme.

Unless there is peoples participation the CR movement will not be successful. The community radio broadcasting is one of the example of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

The respondents those who replied that they have participated in the Community radio programme, when it was asked to them that what are the programmes in which they have participated , 69% of the respondents said that they have participated in the discussion programme, 23% of the respondents said they have participated in the folk song and 8% of the respondents said that they have participated in the interview . But there are a long list of radio formats like radio talk, drama, feature, etc in which people of community can given space and the participation can be enhanced to make the community radio broadcasting a successful tool for development.

When the respondents are asked as to whether the listening of community radio has helped them 39% of the respondents said that they have been benefitted by listening community radio but 61% of the respondents replied that community radio has not helped them in any case. When it was asked if the community radio has helped them then up to what extend it has helped them 62% of the respondents said the community radio have helped them up to some extent whereas 26% of the respondents said that community radio has helped them up to the maximum extent. There were 13% of respondents who replied they can't make any comment. So, there is a clear picture that community radio is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should strengthen properly for the benefit of the common people at large.

In response to the question, does the community has brought development in their area, only 6% of the respondents replied that they strongly agree that community radio has brought development in their area, 34% of the respondents said that they do agree that community radio has brought development in their area whereas 46% of the respondents are neutral and 14% of the respondents disagree.

When the respondents are asked as to was it difficult to get information without a community radio, 20% of the respondents said that they agree that without the community radio it was difficult for them to get information, 1% of the respondents said that they

strongly agree that without a community radio it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a community radio it was difficult to get information. 51% of the respondents are neutral whereas 28% of the respondents disagree that without a community radio it was difficult to get information. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of community radio the gap is to be shortened so as to optimize the benefit of community radio among the community dwellers.

In response to the question that community radio can play an important role in discussing and finding solutions to some of social problems, 31% of respondents said they agree that community radio can play an important role in discussing and finding solutions to some of social problems, 9% of the respondents said the strongly agree that community radio can play an important role in discussing and finding solutions to some of social problems where as 43% of the respondents are neutral and 17% of respondents disagree that community radio can play an important role in discussing and finding solutions to some of social problems.

When it was asked if training is provided, would you like to be a Community Radio Volunteer, 24% of the respondents replied that yes they can join the community radio as a volunteer if training is provided to them, where as 72% of the respondents said no , they cannot join the community radio as a volunteer even if training is provided to them. Only 4% of the respondents said that they are not sure whether they want to be a community radio volunteer or not.

Should Government give freedom to community radio for news broadcast? The response given to this question indicates different levels of respondents reply, 36% of the respondents said that they agree that Government should give freedom to Community Radio for news broadcast, 9% of the respondents said they strongly agree with the idea of giving freedom to community radio and Government should give freedom to Community Radio for news broadcast. 45% of respondents said they are neutral whereas 8% of respondents said they disagree and Government should not give freedom to Community Radio for news broadcast only 2% of respondents strongly disagree and said Government should not give freedom to Community Radio for news broadcast. Interestingly those who

disagree or are neutral they may from the pool of those respondents who are not aware about community radio but if the 45% of respondents want that Government should give freedom to Community Radio for news broadcast so this should be taken care of and Government should do something needful to give freedom to Community Radio for news broadcast .

What should be the ratio of Entertainment and Educational component in community Radio Programme ? In response to the question, 53% respondents said that 60 % of the content should be based on entertainment and 40% should cover the educational component. 15% of the respondents said that the ratio of entertainment and educational component should be 50- 50 means there should be 50% of entertainment and 50% should be based on education, 17% of respondents said they want 70% of the content based on entertainment and only 30% of educational elements. There are 15% of respondents who said they can't say what should be the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and community radio should plan programme accordingly so that the listeners can find their interest as well.

When it was asked to the respondents as whether community radio of their locality is informative and instrumental for development, 30% of respondents said that they agree that the community radio of their locality is informative and instrumental for development, 1% of the respondents said that they strongly agree to this, 16% of the respondents replied that they disagree to this statement and said that the community radio of their locality is neither informative nor instrumental for development where as 53% which is almost half of the respondents said they are neutral to this statement.

Does community radio give you opportunity to express your ideas and opinions? In response to this question 17% of the respondents said that they agree to this statement and said yes, the community radio give them opportunity to express their ideas and opinions , 1% of the respondents said that they strongly agree this where as 29% of the respondents replied that community radio does give them opportunity to express their ideas and opinions hence they disagree, 53% of the respondents replied that they are neutral means they don't know whether community radio gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge

number of respondents are neutral it is difficult to draw any conclusion and if 29% of the respondents are saying that they disagree to this statement as the community radio does not give them opportunity to express their ideas and opinions even 1 % of the respondents said they strongly disagree to this and community radio does not give them any opportunity to express their ideas and opinions. Hence the community radio broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions.

Community Radio of your locality is participatory and communicative? The response given to this question indicates different levels of acceptance by the respondents, 23% of the respondents replied that they agree with the statement that the community radio of their locality is participatory and communicative, 1% of the respondents said that they strongly agree that the community radio of their locality is participatory and communicative, 40% of the respondent said that they are neutral and have nothing to say about this but 36% of the respondents said that they disagree with this statement and the community radio of their locality is neither participatory and nor communicative.

When the respondents are asked as if the community radio of their locality is effective in delivering information, a higher percentage of respondents constituting 55% replied they can't say about this, they don't have any idea as they are not aware about any community radio in their locality, 23% of the respondents said that the community radio of their locality is effective in delivering information, 2% of the respondents said that it is very effective and the community radio of their locality effectively delivering information to them, 4% of the respondents said it is less effective and the community radio of their locality is not effectively delivering information to them where as 16% of the respondents replied that the community radio of their locality is average in delivering information. The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 25% of the respondents replied that the community radio of their locality is effective in delivering information even 2 % of the respondents said the community radio of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting.

5.3: CMS Community Radio, Lucknow

(Based on interview with the station manager and source - <http://www.mib.nic.in/> and www.cemca.org)

CMS CR @90.4 MHz broadcasts programmes daily for eight hours between 11:00 am – 3:00 pm and 7:00 – 11:00 pm. City Montessori School CR was launched on 1 July 2005 as a campus radio. It covers 16 hours of broadcast with 8 hours original programming and 8 hours of repeat. It makes the programmes based on the need of the community people be it health, employment, food, nutrition and other social issues like Child Labour, Women Empowerment, Family Planning and Birth Control and other health related problems. The language of broadcast is Hindi or local dialect

After playing signature tune, the morning broadcast daily begins with Archana, the signature musical programme where we broadcast devotional songs of all religions. Giving variations in this programme we also broadcast the devotional songs on the special occasions. In this programme all songs are recorded in our studio by the local folk artists from rural community. Apart from the local artists, Music Department of City Montessori School with the CMS music teachers come to studio for recording the *Bhajans* and devotional songs. The duration of the programme is 25 to 30 minutes. All the other radio programmes are broadcast only after this programme. The aim of this programme is to give spiritual guidance and provide mental peace to the listeners.

Funding and Support

CMS CR Lucknow has signed a MoU with NBRI (National Botanical Research Institute) a Botanical Laboratory of CSIR New Delhi, wherein scientists give talks on CMS CR for farmers and peasants through the programme titled Kissan Manch. The first episode of this Radio Programme was broadcast on 24th November 2011 in which Dr C S Mohanty Senior Scientist, NBRI, Lucknow presented a talk on the topic genetically modified crops. A huge response was received in this live phone-in-programme through phone calls. The programme was of great help to the farmers and peasants in cultivation of fruits, flowers and vegetables and gets the maximum production. The farmers of about 50 villages get

benefit of this programme. CMS-CRS also invite the scientists and experts from Agriculture, Fisheries, and Pottery and Animal Husbandry Departments from time to time to give talks on various subjects so that maximum community people get the benefit of these radio programmes.

They have two transmitters installed on each station from Webel Mediatronics Ltd., Kolkata. They always assist us whenever we face any technical problem in the instruments in studio. They have never experienced any transmission downtime.

Community Participation in CR station

CMS CR also focus on the issues which are of daily concerns to a common man, usually some problems that have come forward are Agriculture, Sanitation and Hygiene, Advice on Legal Aspects and Mother and Child Care. Needless to say the channel is more of voice of people rather than being any thing else. CMS CR also broadcast programmes that showcase the culture of the village, for example the way they celebrate Holi, Diwali, Dassehara and other regional festivals. Special features presented on special occasions are an integral part of CMS CR. Live phone-in-programme is a weekly segment on every Sunday where a renowned medical expert is called who answers to the health related problems of our listeners. CMS CR also aims to treasure the folk culture of the community when the community women come to studio for the recording of folk songs and sanskaar geets (devotional songs). Few of the prominent programmes broadcast on the CMS CR are Sehat Ki Baat Doctor Ke Saath, Geeto Ki Jhankaar, Nayi Subah, Nanhon Ki Dunia, Career Mitra, Shakti and Anmol Ratna, and Hum Honge Kamyab. Community participation is ensured with the organising of various activities for the community. The CMS CRS staff members regularly visit the rural communities and conduct many activities. The community members who are volunteers come to the CMS CRS studio and anchor the programmes and also present the programmes. On various occasions competitions are organised for them. Live phone-in programmes like, Maati Ke Geet are also relayed wherein the community members present their request on phone to listen to folk songs and songs are played as per their interest of listening. At times, the community members also sing folk songs through their phone. They also participate in the drama programme Rang

Manch. Community members act in plays which are later broadcast through CMS CRS. Campaigns are also conducted by CMS CRS on various health and other social issues to motivate and Manish, a successful young boy going on-air in CMS CR ensure the maximum participation.

Programme Content

| S.No | Title | Format | Subject | Description |
|------|------------------------|-----------------|----------------------|--|
| 1 | Geeto Ki Jhankar | Folk Music | Community Sangeet | Folk music is played recorded by the community members themselves. Aims to also conserve folk culture. |
| 2 | Nanho Ki Dunia | Rhymes and Song | Children's Programme | Rhymes and songs recorded by school children and some children from slums area, children set their own tune. |
| 3 | Shakti and Anmol Ratna | Interviews | Women empowerment | Women who are excelling in their area of work are invited and they are the role models for other women. |
| 4 | Sathi Haath Bhadhana | Plays (Dramas) | Rural Social Issues | Addresses a variety of social issues related to rural community; community members participate with great enthusiasm. Broadcast every Thursday at 8:00 am. |
| 5 | Janhit Me Jari | Pre-Recorded | Public Awareness | Information about various Government schemes is shared every Monday. 15-20 minute slot. Sometimes officers from various government departments are also invited in our studio to give details about various schemes and plans for common people. There is also a live broadcast of this programme. |

Capital and Sustenance

The focus of the CMS CR has been on transmission of such highly educative programmes that enhance the knowledge and all-round personality of the community listeners. Various health experts like the heart and yoga specialist, eye specialist, dieticians, neurosurgeons and consultants from different fields have been involved in preparing useful programmes for CMS CRS. Interactive programmes are also prepared so that the community members get adequate information about their health and other problems they face in their day-to-day life.

The main source of capital is the income generated from the school fees. The efforts of CMS CRS were realized when the Department of Science and Technology (DST) bestowed the CRS with the project 'Planet Earth' in the Year 2010 where we have received a grant of ` 700,000 for producing the programmes on the subjects pertaining to Earth and conserving environment for six months.

Few Success stories

Since March 2008, the CMS CRS team had also actively begun to work within communities around Lucknow. This has helped the station produce and broadcast community based programmes alongside educational programmes. The initiative has also been taken to try and encourage community people to become volunteers and take the ownership of the programmes. We have had mix experiences in this endeavour. After getting women to overcome their fear of the mike, in their first attempts to record local folk songs and those that Mahila mandals compose for festivals and community gatherings, the CMS CRS team faced an unexpected obstacle, a misconception that recordings and songs recorded by the community people are being sold at very prices in the market and the women were being cheated of big money that the community people could make, but gradually we were able to remove this misconception from their minds. Our efforts have begun to bear fruits as we managed to motivate 20 community volunteers from Makhdoompur and Nijampur Malhaur village. Here are few people from the local community who think that CMS CR has changed their thinking and mindset towards life, it has become a success story and source of inspirations for the other members of the community.

One of the active community person Ramesh Yadav , a farmer who stays in Malhaur village is associated with CMS CR from the year 2009. He with many other people from the same village was invited to CMS CR Studio for training cum workshop where they got trained on computers for different functions like recording, editing and mixing. Ramesh, who was very shy in beginning is almost a changed man now as he himself says, “I never got an opportunity to learn how to use the computer. However, I am happy that I got an opportunity to speak on the radio.” Since the day CMS CRS invited him to participate in a panel discussion, Yadav has emerged as a more confident person and now he speaks on the mike confidently. “Change will come only when people in the village change their mindset and authorities take their responsibilities seriously.” he says. Now Ramesh is a dynamic volunteer for CMS CRS in Malhaur who not only co-ordinates the different activities of CMS CRS but also encourages other community members to participate in various programmes produced by CR. Ramesh has also participated in many phone-in-programmes in studio which has boosted his confidence up to a great extent. He has also participated in many drama programmes like a health programme Arogya Mantra and a soil related programme

Chenavati, a 21-year old young girl came to the studio in March 2009 after she heard bhajans being played on this CR channel. After initial fumbling she has managed to settle down to contribute to making various radio programmes. With her confidence growing, she learnt the basics of computer and graduated to announcement and supporting the phone-inprogrammes.

Sustainability Strategy : CMS CR is a media unit of City Montessori School the main source of capital and sustenance of CMS-CRS is the income generated from the school fees only.

Key Challenges Faced : The increase in power of transmission range is required so that the CMS-CRS broadcast reaches to maximum community members. No other major challenges are faced that need a mention.

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PROFILE OF THE RESPONDENTS

1. Sex

| Sex | Number | Percentage |
|--------|--------|------------|
| Male | 45 | 45% |
| Female | 55 | 55% |

Table 3.1: Sex Ratio of the respondents

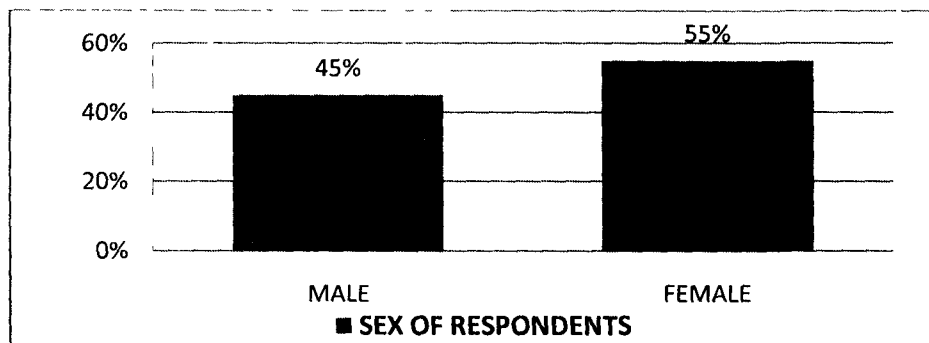


Figure 3.1: Sex Ratio of the respondents

Figure shows that the out of hundred respondents the 45 % respondents are male and 55% are female. Interestingly here we can see more representation of women.

2. Occupation

| SL. | ACCUPATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Farmer | 1 | 1% |
| 2 | Skilled worker | 8 | 8% |
| 3 | Wage laborer | 6 | 6% |
| 4 | Shop keeper | 8 | 8% |
| 5 | House wife | 27 | 27% |
| 6 | Student | 30 | 30% |
| 7 | Govt. servant | 13 | 13% |
| 8 | Others (Specify) | 7 | 7% |

Table 3.2: Occupation of the respondents

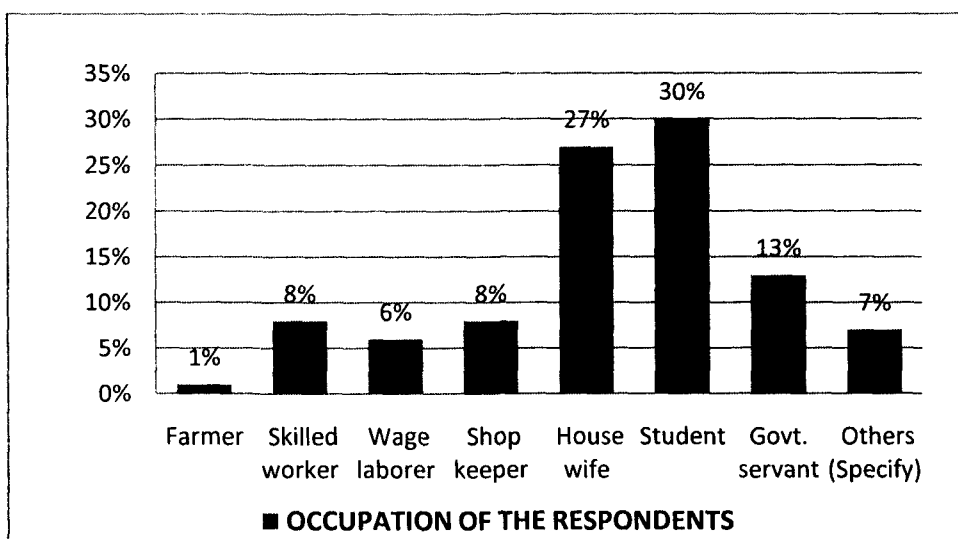


Figure 3.2: Occupation of the respondents

It was found from the survey data that only 1% of respondents are farmers, 8% are skilled workers, 6% are wage labourers, 8 % are shopkeepers, 27% respondents are housewives, 30% are students, 13% are government servants. So, students and house wives makes the largest group of audience for this CR.

3. Education

| SL. | EDUCATIONAL QUALIFICATION | NUMBER | PERCENTAGE |
|-----|----------------------------------|--------|------------|
| 1 | Illiterate | 7 | 7% |
| 2 | Literate but no formal education | 4 | 4% |
| 3 | Up to primary level | 8 | 8% |
| 4 | Up to matric | 19 | 19% |
| 5 | Up to HSC | 13 | 13% |
| 6 | Graduation or equivalent | 49 | 49% |

Table 3.3: Educational profile of the respondents

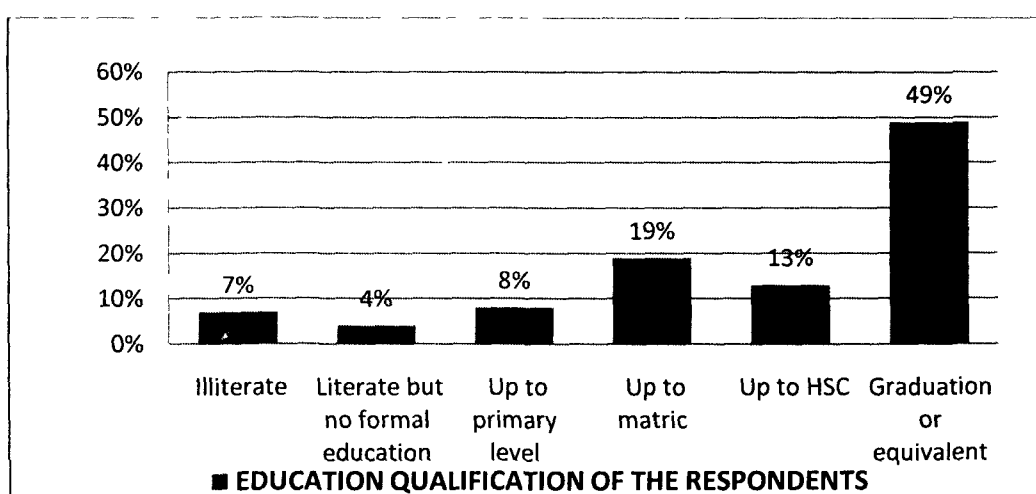


Figure 3.3: Educational profile of the respondents

It was found from the survey data that only 7% of respondents are illiterates, 4% of the respondents are literates but not having any formal education, 8% are having education up to primary level, 19% are having education up to matriculation, 13% respondents are having education up to higher secondary and 49% respondents are either graduate or having equivalent degree. Educational profile of the respondents shows that the only 7% respondents are illiterate and 4% are literate without any formal education so only 11% of the respondents need more focus for literacy and formal education which is quite easy to achieve. But there is a bigger challenge for the CR to serve the 49% respondents those who are either graduate or having a equivalent degree so that they can fulfill their as per their need.

RESPONSE OF THE RESPONDENTS

1. Do you have a radio set?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 43 | 43% |
| 2 | No | 57 | 57% |

Table 3.4: Ownership of Radio Set

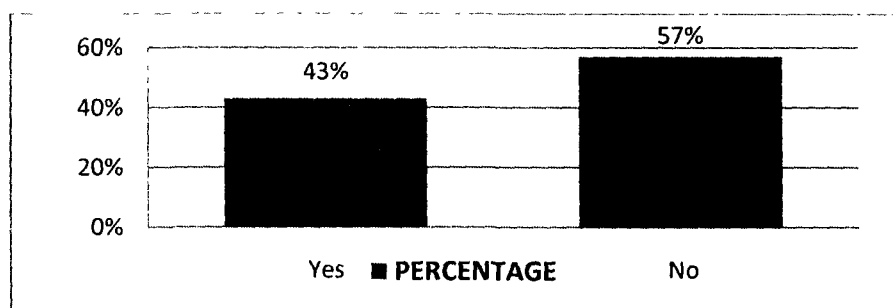


Figure 3.4: Ownership of Radio Set

In response to the first question, 43% respondents replied that they have a radio set while 57% of respondents replied that they don't have a radio set. Although 43% of the respondents are having radio set which is also not very less number but some serious introspection is needed to know why people do not own a radio set.

2. How often you listen to the radio?

| SL. | FREQUENCY | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Daily | 45 | 45% |
| 2 | 3-4 times a week | 26 | 26% |
| 3 | Once a week | 4 | 4% |
| 4 | Never | 23 | 23% |
| 5 | Occasionally | 2 | 2% |

Table 3.5: Listening pattern of Radio

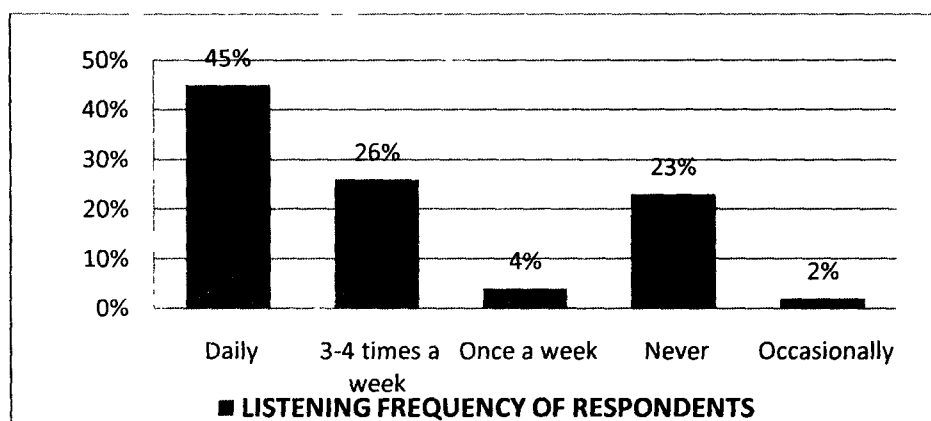


Figure 3.5: Listening pattern of Radio

In response to the question, how often do they listen to radio, 45% respondents replied that that they listen radio regularly , 26% of the respondents said that they listen radio 3 or 4 times in a week , 4% said they listen radio at least once in a week , 2% respondents said that they listen to radio occasionally and 23% of the respondents said that they never listen radio. As the large number of respondents i.e. 77% are listening radio either regularly or once a week, it is the responsibility of CR to serve their interest and present better programmes. Even if 23% respondents are not listening radio programme then again it is a challenge and government as well as the educational institute running CR should plan their programme accordingly so as to reach maximum number of the listeners.

3. How many hours a day you spend listening to Radio?

| SL. | DURATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | 2-4 hours | 52 | 68% |
| 2 | 4-6 hours | 6 | 8% |
| 3 | 6-8 hours | 2 | 3% |
| 4 | Less than 1 hour | 17 | 22% |

Table 3.6: Listening hours of Radio of respondents

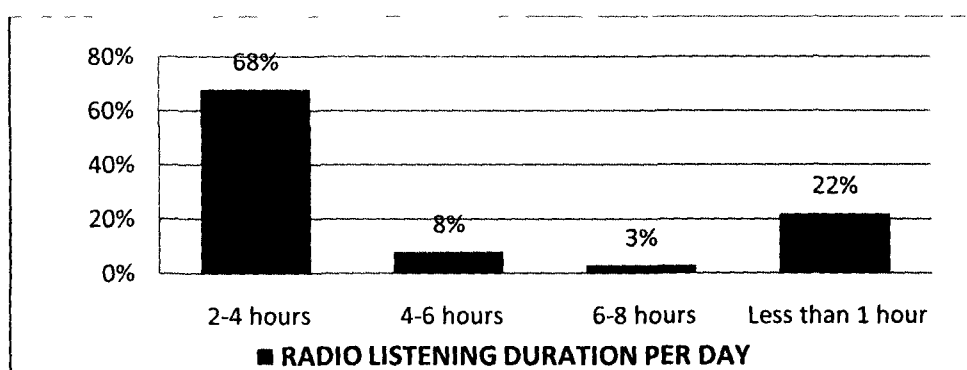


Figure 3.6: Listening hours of Radio of respondents

In response to this question, 68% of respondent said that they listen to radio between 2 to 4 hours, 8% respondents said that they listen radio between 4 to 6 hours , 22% respondents listen radio less than one hour and 3% of respondents said they listen radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are listening to them so they should plan their plan their programme accordingly.

4. Where do you usually listen to radio?

| SL. | PLACE | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Home | 43 | 56% |
| 2 | Chaupal | 2 | 3% |
| 3 | Tea shop | 15 | 19% |
| 4 | Others (Specify) | 17 | 22% |

Table 3.7: Place of Radio listening by the respondents

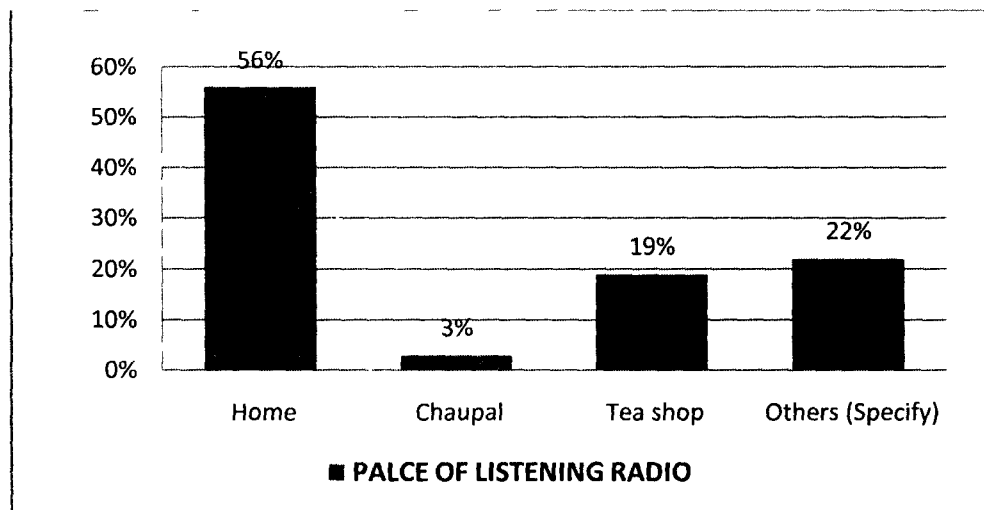


Figure 3.7: Place of Radio listening by the respondents

Out of the respondents those who listen radio, 56% of respondent said that they listen to radio at their home, 19% respondents said that they listen radio at tea shops , 22% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen radio in either in their car or at the working place.

5. What are the programmes you listen?

| SL. | PROGRAM TYPE | NUMBER | PERCENTAGE |
|-----|-------------------------------|--------|------------|
| 1 | Folk Music | 40 | 52% |
| 2 | Film Music | 68 | 88% |
| 3 | Bhakti Sangeet | 16 | 21% |
| 4 | KisanVani | 10 | 13% |
| 5 | NEWS | 43 | 56% |
| 6 | Programme for women and child | 17 | 22% |
| 7 | Others (Specify) | 4 | 5% |

Table 3.8 : Listening preferences of Radio by the respondents

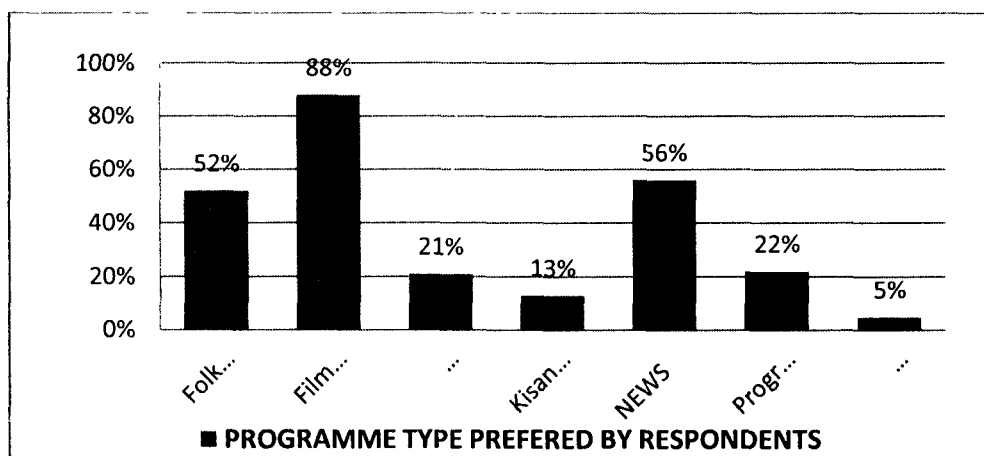


Figure 3.8 : Listening preferences of Radio by the respondents

When the respondents are asked as to what are the programmes actually they prefer to listen, the responses given to this question indicates different levels of preference of programme listening. 88% of respondents said that they prefer to film music, 52% of respondents said they listen to folk music, 21% said they like bhakti sangeet, 13% of respondents prefer to listen kisan vani, 56% respondents said that they prefer to listen to NEWS bulletins , 22% listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than this programmes. So the data shows that 88% of respondent are using radio for entertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest CR broadcaster should include film music to their programme as an important elements so that they can cover more listenership. Other than film music 52% respondents prefer to listen to folk music. It is quite satisfactory to note that listeners do have their interest in folk music.

6. Have you heard about CR?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 52 | 52% |
| 2 | No | 48 | 48% |

Table 3.9: Awareness among the respondents about CR

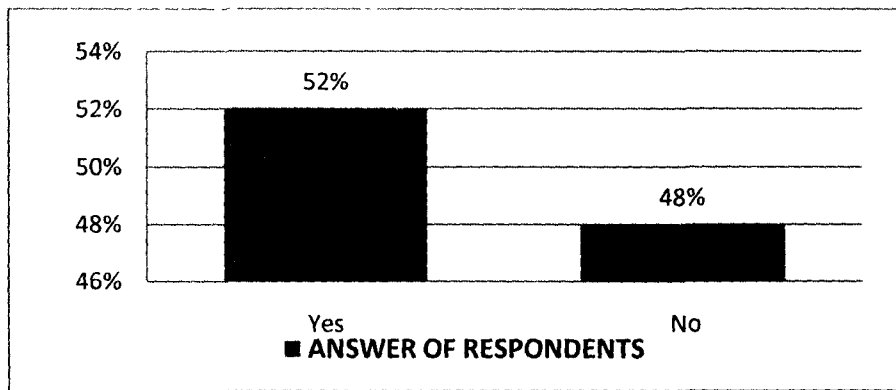


Figure 3.9: Awareness among the respondents about CR

When the respondents are asked as if they have heard of CR, 52 % of the respondents replied that they are aware about CR and they have heard about CR, 48% of respondents said that they have not heard about CR. So this is a big challenge for the CR of this area to take it as a challenge and launch an awareness campaign for the general people to make them aware although they may use the other tool for awareness.

7. How you come to know about CR Station?

| SL. | SOURCE | NUMBER | PERCENTAGE |
|-----|---------------------------|--------|------------|
| 1 | Through PanchayatPradhan | 2 | 4% |
| 2 | Through School teacher | 5 | 10% |
| 3 | Through friend | 27 | 52% |
| 4 | Through village volunteer | 18 | 35% |

Table 3.10 : Source of information about CR

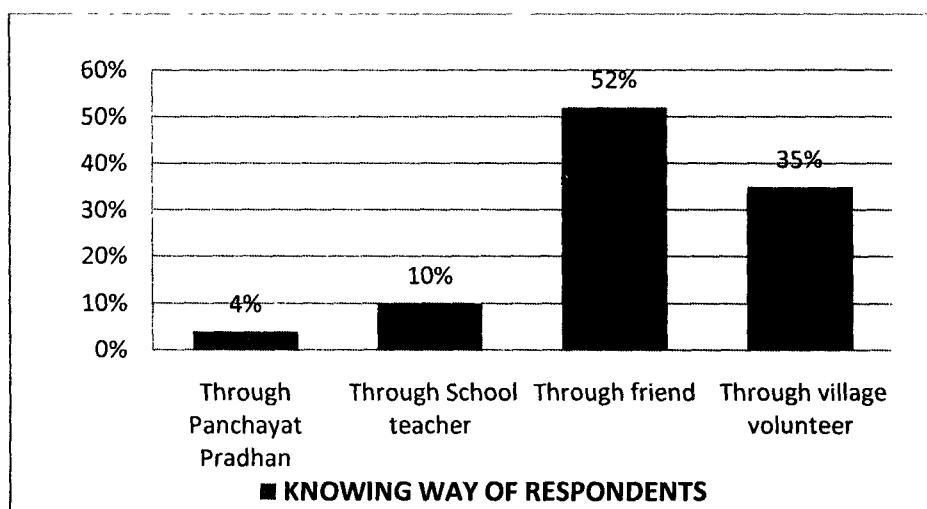


Figure 3.10 : Source of information about CR

In response to this question 52% of the respondents said that they got the information about CR through his/ her friends, 35% of the respondents said that they got this information through the volunteers associated to CR project and they have visited them. Only 4% of respondents replied that they got the information about CR through the school teacher. So, awareness programme for CR can be planned keeping this information in mind that friends and volunteers related to CR project can be a great source of information and this source should be taken care properly.

8. How often you listen to CR?

| SL. | TIME | NUMBER | PERCENTAGE |
|-----|-------------------------|--------|------------|
| 1 | Daily | 17 | 17% |
| 2 | More than thrice a week | 15 | 15% |
| 3 | More than once a week | 16 | 16% |
| 4 | Never | 50 | 50% |
| 5 | Eventually | 2 | 2% |

Table 3.11 : Listening pattern of CR

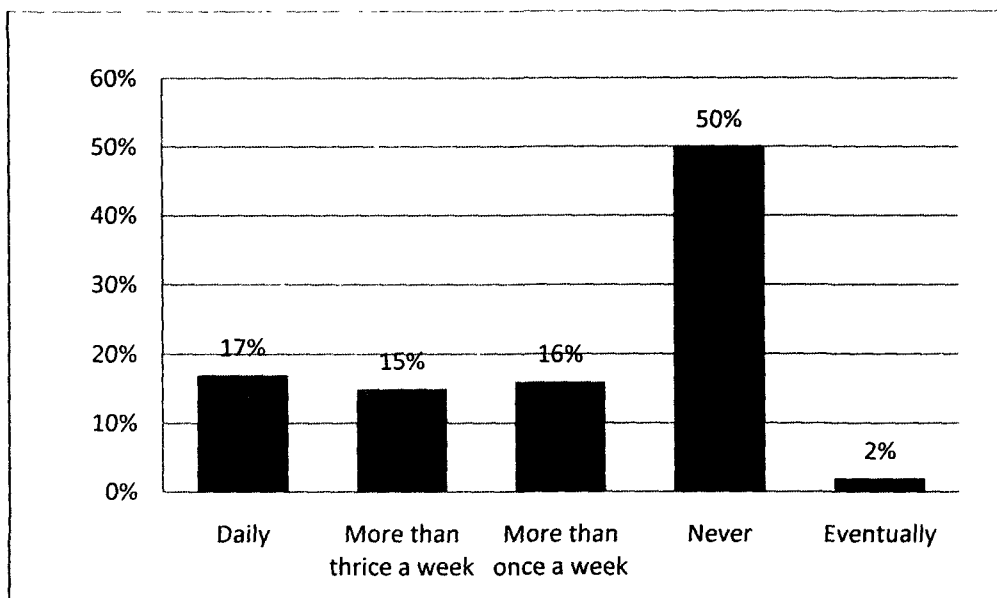


Figure 3.11 : Listening pattern of CR

When the respondents are asked as to how often they listen to CR, 17% of the respondents said that they listen CR daily, 15% informed that they listen CR more than thrice a week, 16% of respondents said that they listen more than once a week. 2% of respondents said they listen CR occasionally where as 50% of the respondents said they never listen to CR. As a big number of respondents are not aware about the CR so this is a great challenge for the CR broadcaster. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the CR programme it is impossible to make the society a developed society.

9. Why do you prefer this station over the others in your area?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|--|--------|------------|
| 1 | Music choice | 10 | 20% |
| 2 | On air personalities | 3 | 6% |
| 3 | Quality of the presenters | 15 | 30% |
| 4 | The best reception in your area | 15 | 30% |
| 5 | The relevance of the contents | 15 | 30% |
| 6 | The station involvement with the local community | 25 | 50% |

Table 3.12 : Preference of listening CR

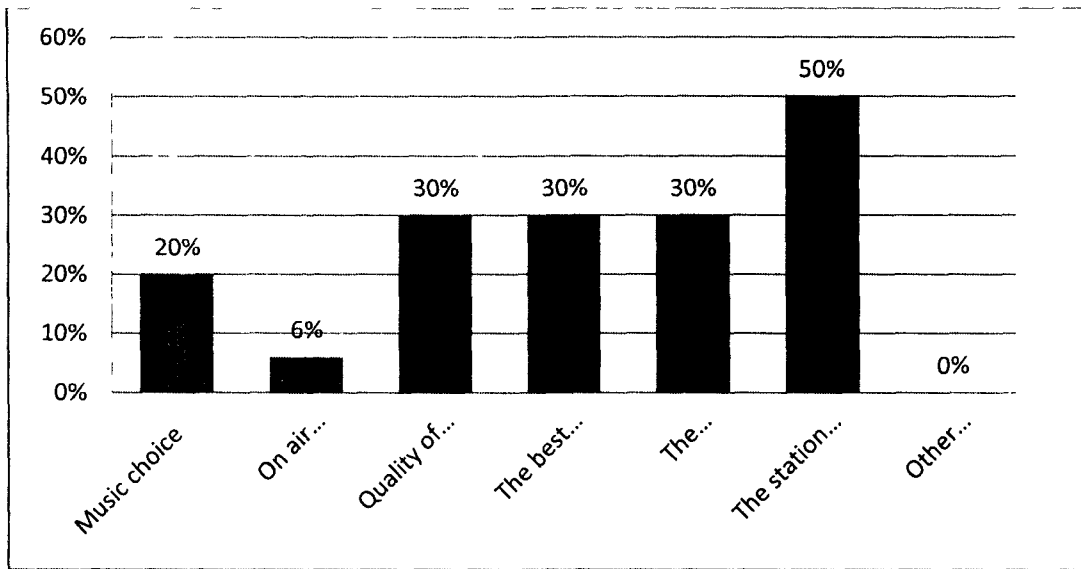


Figure 3.12 : Preference of listening CR

In response to the question, why do they prefer this station over the others available in their area, 20% of respondents said that they prefer to listen CR because of music choice, 6% of the respondents replied that they listen CR because of on air personalities, 30% of the respondents said they prefer to listen the CR because of quality of presenters, 30% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 50% of the respondents informed that they prefer to listen to this station because of the involvement of the CR with local community. Majority of the respondents those who listen CR they prefer CR either because the CR is having it's involvement with the local community or because of contents which is relevant to then or . Here the CR broadcaster may take the clue and can plan their programme accordingly so that more of the listeners are attracted and they get proper benefit out of the broadcast.

10. If you do not listen to CR, why?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|---|--------|------------|
| 1 | Unaware about CR Station | 41 | 82% |
| 2 | I prefer listening to the stations I am familiar with | 9 | 18% |
| 3 | Music | 0 | 0% |
| 4 | Lack of relevance to you | 3 | 6% |
| 5 | Quality of broadcast | 2 | 4% |
| 6 | Commercials | 1 | 2% |
| 7 | Lack of variety | 7 | 14% |
| 8 | Other (Please specify) | 9 | 18% |

Table 3.13: Reason for not listening CR

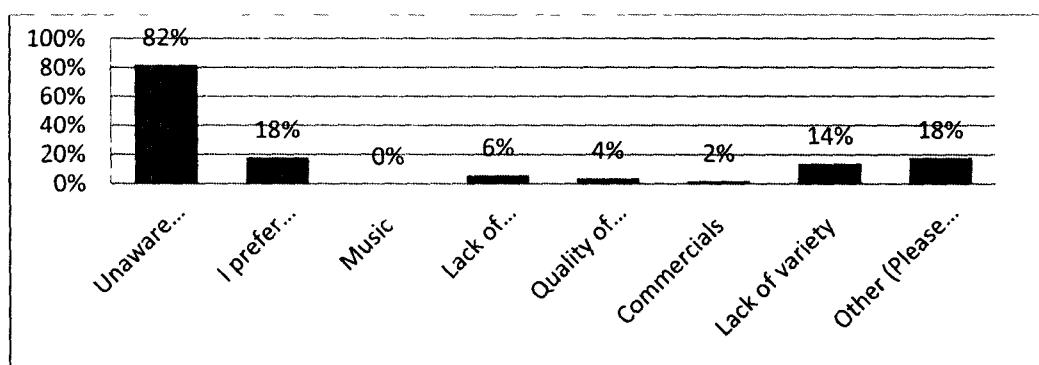


Figure 3.13: Reason for not listening CR

When the respondents are asked as if you do not listen to CR, what is the reason, 82% of the respondents replied that they are not aware about a CR and whereas 18% respondents said that they prefer to listen other radio channel, 6% of respondents said that CR broadcast is not relevant for them that is why they don't listen CR. 4% of respondent said due to quality of broadcast they don't listen to CR, 14% of respondents said due to lack of variety of programmes they don't listen to CR. As it is seen that out of the respondents those who don't listen CR, a big number of respondents which comprises 82% respondents are not aware about the CR of their locality so it is the high time for the CR broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where CR broadcasting is going on.

11. Have you ever participated in CR programme?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 19 | 19% |
| 2 | No | 81 | 81% |

Table 3.14: Participation in CR programme

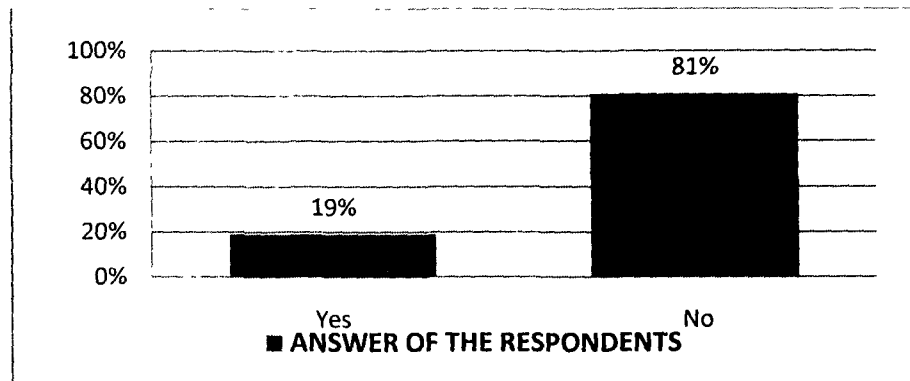


Figure 3.14: Participation in CR programme

In response to the question if they have participated in the CR programme 81% of the respondents said that they have never participated in the CR programme only 19% of the respondents said that they have participated in the CR programme. Here we see a big gap between the respondents who have participated in the CR programme and those who have not participated. So for the successful CR movement a huge number of people are to be contacted and they have to be given opportunity to participate in the CR programme. Unless there is peoples participation the CR movement will not be successful. The CR broadcasting is one of the example of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

If Yes, what was the Programme in which you participated?

| SL. | PROGRAMME | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Radio | 2 | 11% |
| 2 | Folk Song | 2 | 11% |
| 3 | Discussion | 5 | 26% |
| 4 | Drama | 3 | 16% |
| 5 | Interview | 5 | 26% |
| 6 | Others (Specify) | 3 | 16% |

Table 3.15: Details of participation in CR programme

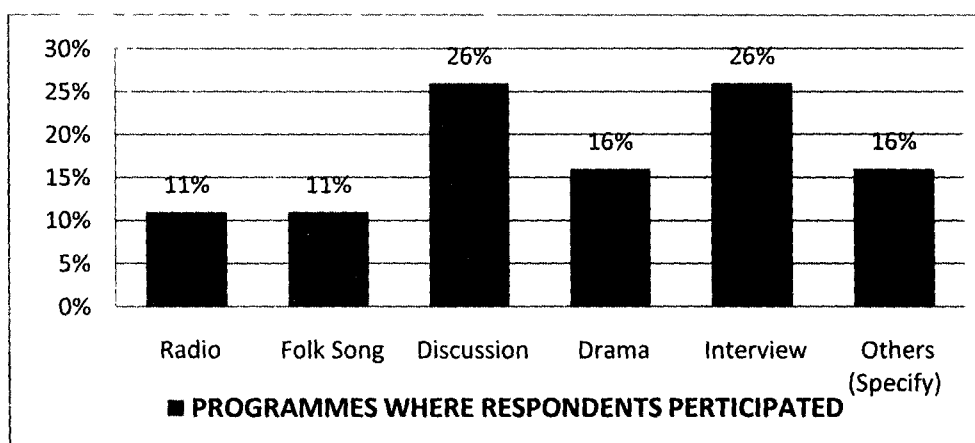


Figure 3.15: Details of participation in CR programme

Out of the respondents those who replied that they have participated in the CR programme, when it was asked to them that what are the programmes in which they have participated, 26% of the respondents said that they have participated in the discussion programme, 11% of the respondents said they have participated in the folk song and 26% of the respondents said that they have participated in the interview, 11% of the respondents said they have participated in radio talk and 16% of the respondents said they have participated in the drama programme. But there are a long list of radio formats in which people of the community can given space and participation can be enhanced to make the CR broadcasting a successful tool for development.

12. Does listening CR helps you?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 46 | 46% |
| 2 | No | 54 | 54% |

Table 3.16: Impact of listening CR programme

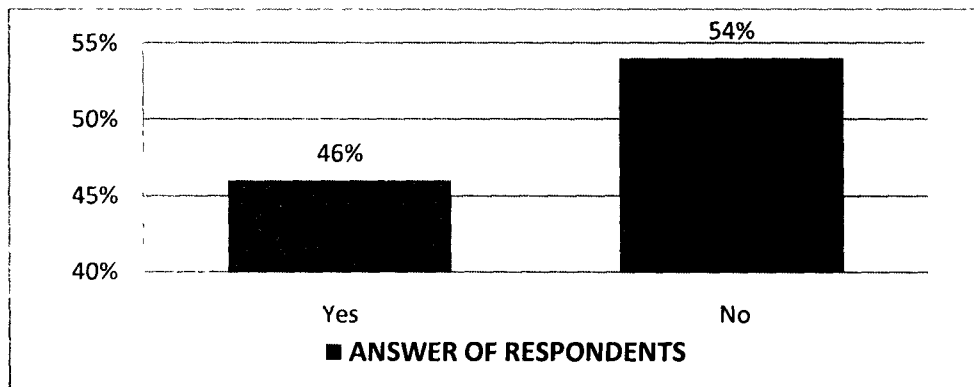


Figure 3.16: Impact of listening CR programme

When the respondents are asked as to whether the listening of CR has helped them 46% of the respondents said that they have been benefitted by listening CR but 54% of the respondents replied that CR has not helped them in any case

If yes, up to what extent?

| SL. | LEVEL | NUMBER | PERCENTAGE |
|-----|---------------------|--------|------------|
| 1 | Upto some extent | 34 | 74% |
| 2 | Upto maximum extent | 6 | 13% |
| 3 | Can't say | 6 | 13% |

Table 3.16: Impact of listening CR programme

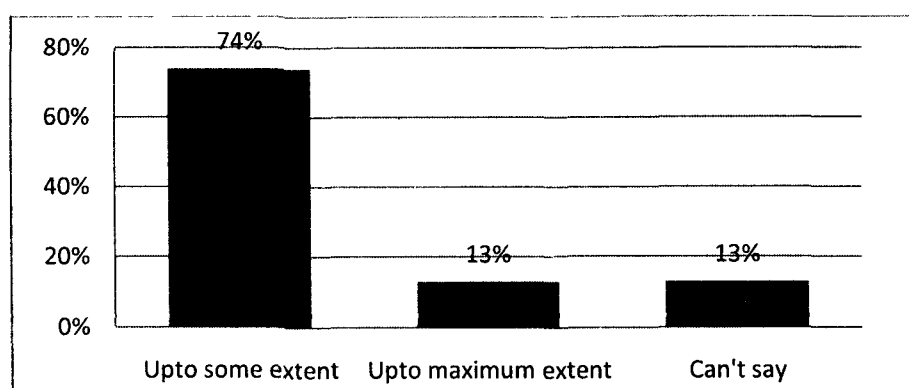


Figure 3.16: Impact of listening CR programme

When the respondents are asked as to whether the listening of CR has helped them 46% of the respondents said that they have been benefitted by listening CR but 54% of the respondents replied that CR has not helped them in any case. When it was asked if the CR has helped them then up to what extend it has helped them 74% of the respondents said the CR have helped them up to some extent whereas 13% of the respondents said that CR has helped them up to the maximum extent. There were 13% of respondents who replied they can't make any comment. So, there is a clear picture that CR is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should be strengthened properly for the benefit of the common people at large.

13. CR has brought development in your area

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 5 | 5% |
| 2 | Agree | 40 | 40% |
| 3 | Neutral | 44 | 44% |
| 4 | Disagree | 10 | 10% |
| 5 | Strongly disagree | 1 | 1% |

Table 3.17: Opinion of listeners about impact of CR

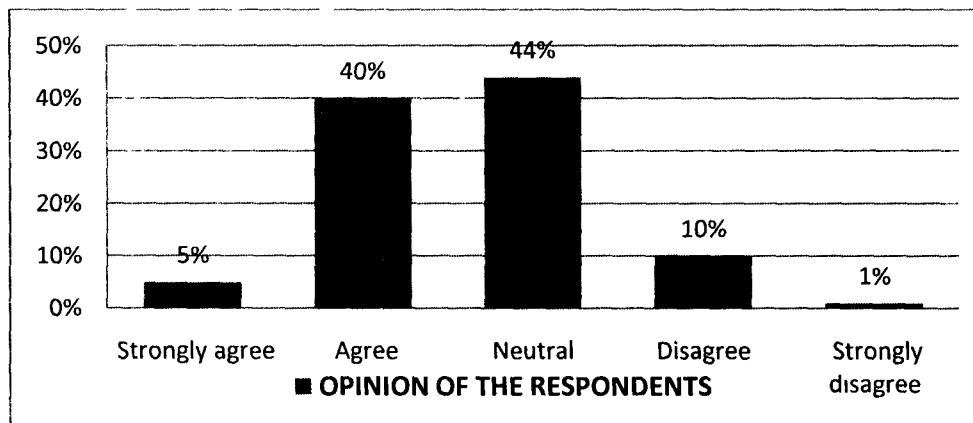


Figure 3.17: Opinion of listeners about impact of CR

In response to the question, does the community has brought development in their area, only 5% of the respondents replied that they strongly agree that CR has brought development in their area, 40% of the respondents said that they do agree that CR has brought development in their area whereas 44% of the respondents are neutral and 10% of the respondents disagree whereas 1% of the respondents said that they strongly disagree to this statement as the community has brought any development in their area.

14. Without a CR it was difficult to get information

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 3 | 3% |
| 2 | Agree | 26 | 26% |
| 3 | Neutral | 47 | 47% |
| 4 | Disagree | 22 | 22% |
| 5 | Strongly disagree | 2 | 2% |

Table 3.18: Opinion of listeners about importance of CR

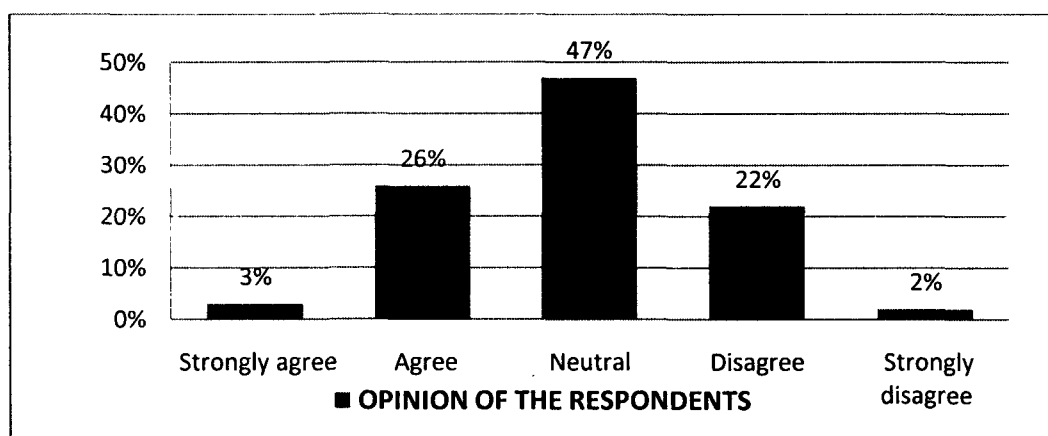


Figure 3.18: Opinion of listeners about importance of CR

When the respondents are asked as to was it difficult to get information without a CR, 26% of the respondents said that they agree that without the CR it was difficult for them to get information, 3% of the respondents said that they strongly agree that without a CR it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a CR it was difficult to get information. 47% of the respondents are neutral whereas 22% of the respondents disagree that without a CR it was difficult to get information, 2% of the respondents said they strongly disagree to this statement. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of CR the gap is to be shortened so as to optimize the benefit of CR among the community dwellers.

15. CR can play an important role in discussing and finding solutions to some of social problems

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 10 | 10% |
| 2 | Agree | 41 | 41% |
| 3 | Neutral | 34 | 34% |
| 4 | Disagree | 13 | 13% |
| 5 | Strongly disagree | 2 | 2% |

Table 3.19 : Opinion of listeners about solving social problems by CR

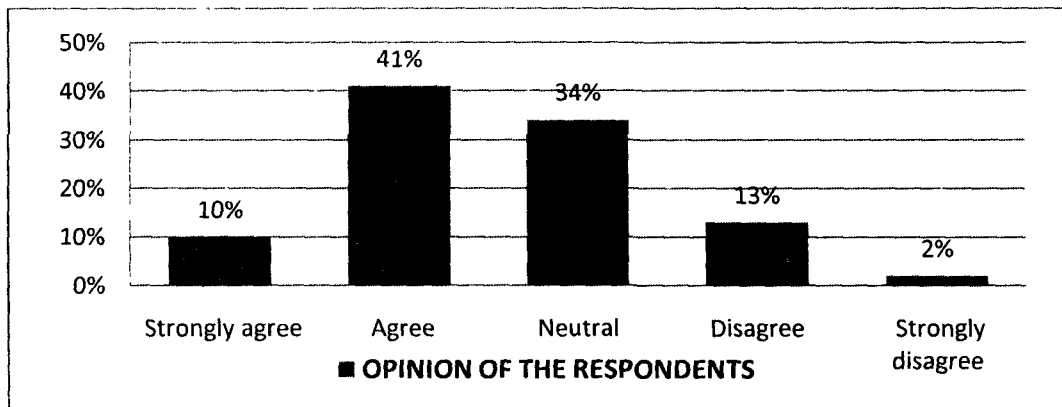


Figure 3.19 : Opinion of listeners about solving social problems by CR

In response to the question that CR can play an important role in discussing and finding solutions to some of social problems, 41% of respondents said they agree that CR can play an important role in discussing and finding solutions to some of social problems, 10% of the respondents said the strongly agree that CR can play an important role in discussing and finding solutions to some of social problems where as 34% of the respondents are neutral and 13% of respondents disagree that CR can play any important role in discussing and finding solutions to some of social problems, 2% of the respondents said they strongly disagree to this statement.

16. If training is provided, would you like to be a CR Volunteer?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|----------|--------|------------|
| 1 | Yes | 34 | 34% |
| 2 | No | 57 | 57% |
| 3 | Not sure | 9 | 9% |

Table 3.20 : Willingness of listeners to become CR Volunteer

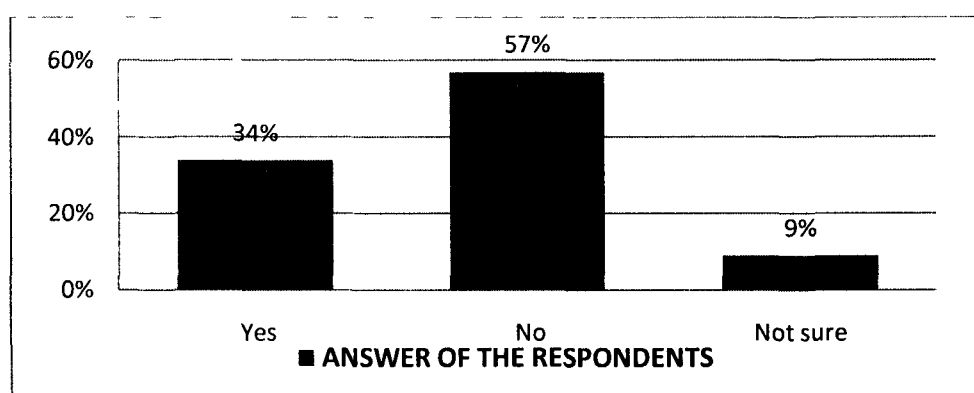


Figure 3.20 : Willingness of listeners to become CR Volunteer

When it was asked if training is provided, would you like to be a CR Volunteer, 34% of the respondents replied that yes they can join the CR as a volunteer if training is provided to them, where as 57% of the respondents said no, they cannot join the CR as a volunteer even if training is provided to them. Only 9% of the respondents said that they are not sure whether they want to be a CR volunteer or not.

17. Government should give freedom to CR for NEWS broadcast

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 11 | 11% |
| 2 | Agree | 37 | 37% |
| 3 | Neutral | 48 | 48% |
| 4 | Disagree | 3 | 3% |
| 5 | Strongly disagree | 1 | 1% |

Table 3.21 : Opinion of respondents for news broadcast by CR

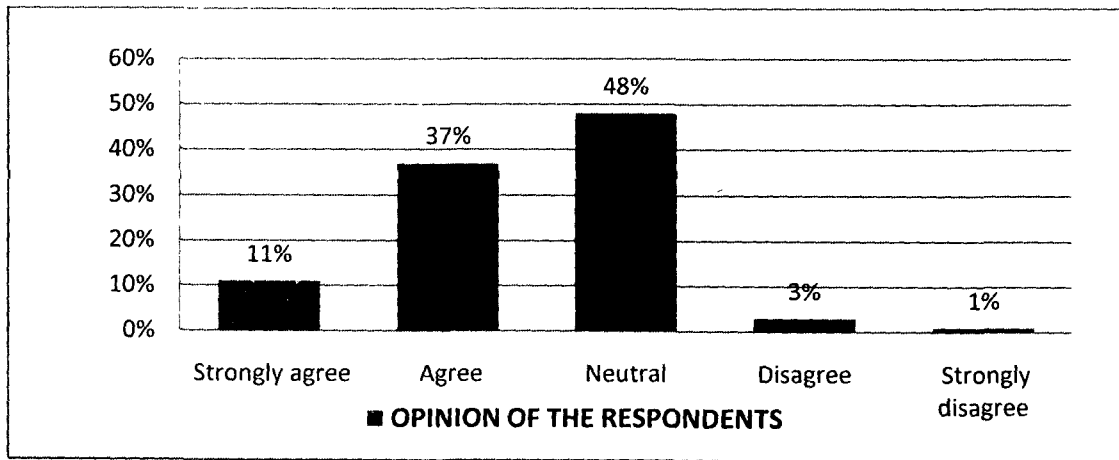


Figure 3.21 : Opinion of respondents for news broadcast by CR

Should Government give freedom to CR for news broadcast? The response given to this question indicates different levels of respondents reply, 37% of the respondents said that they agree that Government should give freedom to CR for news broadcast, 11% of the respondents said they strongly agree with the idea of giving freedom to CR and Government should give freedom to CR for news broadcast. 48% of respondents said they are neutral whereas only 3% of respondents said they disagree and Government should not give freedom to CR for news broadcast and 1% of respondents strongly disagree and said Government should not give freedom to CR for news broadcast. Interestingly those who disagree or are neutral they may from the pool of those respondents who are not aware about CR but if the 48% of respondents want that Government should give freedom to CR for news broadcast so this should be taken care of and Government should give freedom to CR for news broadcast .

18. What should be the ratio of Entertainment and Educational component in CR Programme?

| SL. | RATIO | NUMBER | PERCENTAGE |
|-----|-----------|--------|------------|
| 1 | 50-50 | 22 | 22% |
| 2 | 60-40 | 48 | 48% |
| 3 | 70-30 | 18 | 18% |
| 4 | Can't say | 12 | 12% |

Table 3.22 : Ratio of entertainment and educational programme by CR

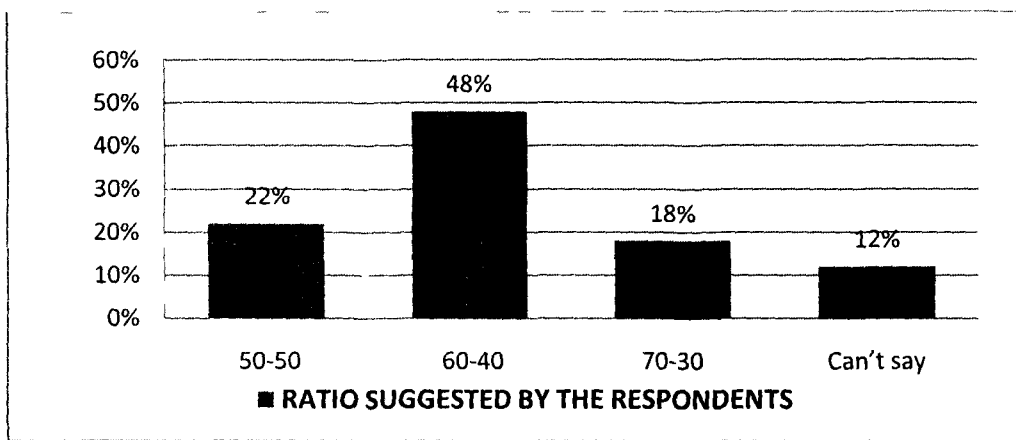


Figure 3.22 : Ratio of entertainment and educational programme by CR

What should be the ratio of Entertainment and Educational component in CR Programme ? In response to the question, 48% respondents said that 60% of the content should be based on entertainment and 40% should cover the educational component. 22% of the respondents said that the ratio of entertainment and educational component should be 50-50 means there should be 50% of entertainment and 50% should be based on education. 18% of respondents said they want 70% of the content based on entertainment and only 30 % of educational elements. There are 12% of respondents who said they can n't say what should be the the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and CR should plan programme accordingly so that the listeners can find their interest as well.

19. CR of your locality is informative and instrumental?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 2 | 2% |
| 2 | Agree | 38 | 38% |
| 3 | Neutral | 42 | 42% |
| 4 | Disagree | 15 | 15% |
| 5 | Strongly disagree | 3 | 3% |

Table 3.23 : CR as a tool of information in the broadcast area.

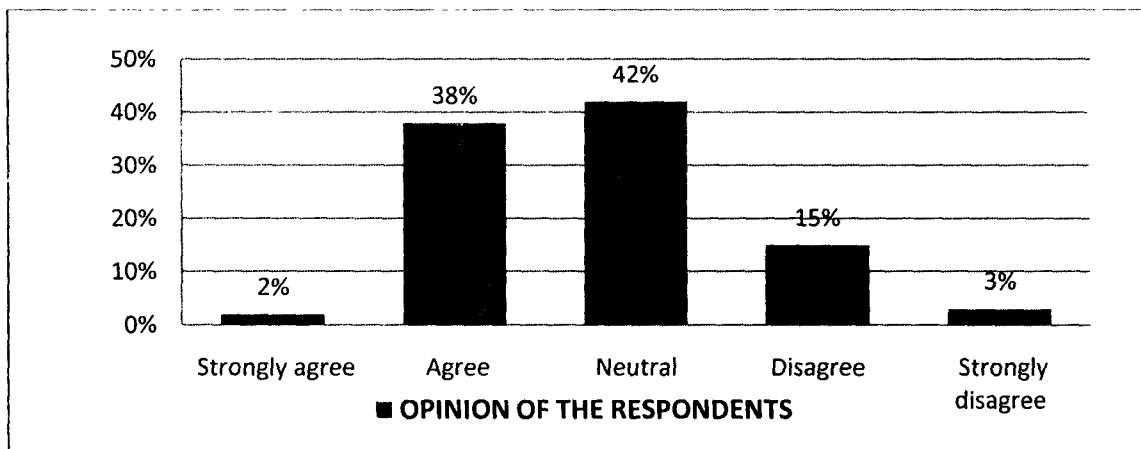


Figure 3.23 : CR as a tool of information in the broadcast area.

When it was asked to the respondents as whether CR of their locality is informative and instrumental for development, 38% of respondents said that they agree that the CR of their locality is informative and instrumental for development, 2% of the respondents said that they strongly agree to this, 3% of the respondent said that they strongly disagree to the statement that CR of their locality is informative and instrumental for development, 15% of the respondents replied that they disagree to this statement and said that the CR of their locality is neither informative nor instrumental for development where as 42% which is almost half of the respondents said they are neutral to this statement.

20. CR gives you opportunity to express your ideas and opinions?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 3 | 3% |
| 2 | Agree | 30 | 30% |
| 3 | Neutral | 46 | 46% |
| 4 | Disagree | 20 | 20% |
| 5 | Strongly disagree | 1 | 1% |

Table 3.24 : CR providing opportunity to the respondents

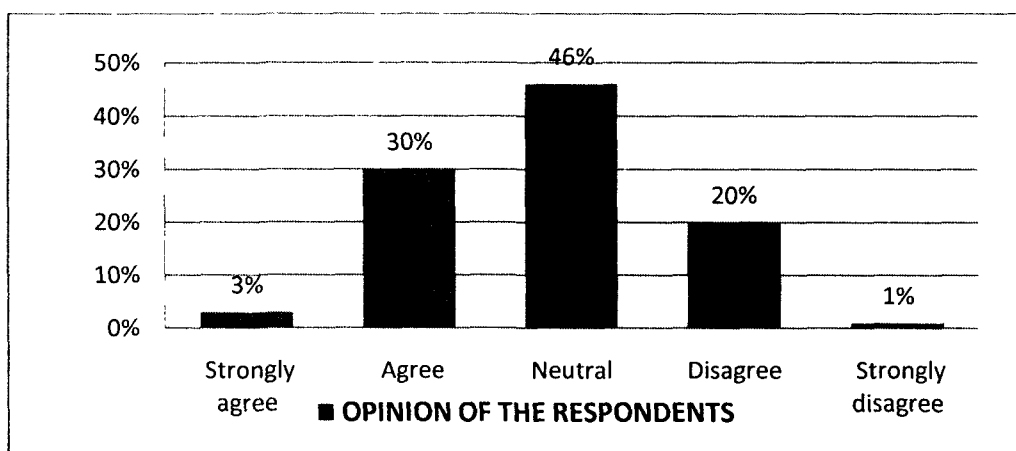


Figure 3.24 : CR providing opportunity to the respondents

Does CR give you opportunity to express your ideas and opinions? In response to this question 30% of the respondents said that they agree to this statement and said yes, the CR give them opportunity to express their ideas and opinions , 3% of the respondents said that they strongly agree this where as 20% of the respondents replied that CR does not give them opportunity to express their ideas and opinions hence they disagree , 1 % of the respondents said that they strongly disagree this and said that CR does not give any opportunity to them to express their ideas and opinions. 46% of the respondents replied that they are neutral means they don't know whether CR gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion but 33% of the respondents said that they agree, out of which 3% of the respondents said they strongly agree to this and it is sure that CR give them any opportunity to express their ideas and opinions. Hence the CR broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions.

21. CR of your locality is participatory and communicative?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 1 | 1% |
| 2 | Agree | 32 | 32% |
| 3 | Neutral | 42 | 42% |
| 4 | Disagree | 24 | 24% |
| 5 | Strongly disagree | 1 | 1% |

Table 3.25 : Opinion of respondents about participatory status of CR

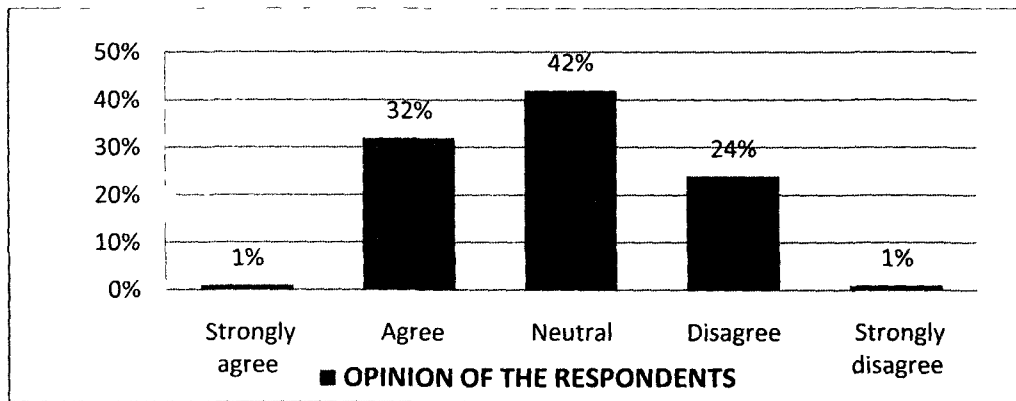


Figure 3.25 : Opinion of respondents about participatory status of CR

The response given to this question indicates different levels of acceptance by the respondents, 32% of the respondents replied that they agree with the statement that the CR of their locality is participatory and communicative, 1 % of the respondents said that they strongly agree that the CR of their locality is participatory and communicative, 42% of the respondent said that they are neutral and have nothing to say about this but 24 % of the respondents said that they disagree with this statement and the CR of their locality is neither participatory and nor communicative where as 1 % of the respondents said that they strongly disagree to this statement and the CR of their locality is not participatory and communicative.

22. CR of your locality is effective in delivering information?

| SL. | EFFECTIVENESS | NUMBER | PERCENTAGE |
|-----|----------------|--------|------------|
| 1 | Very effective | 1 | 1% |
| 2 | Effective | 33 | 33% |
| 3 | Less effective | 6 | 6% |
| 4 | Average | 11 | 11% |
| 5 | Can't say | 49 | 49% |

Table 3.25 : Opinion of respondents about participatory status of CR

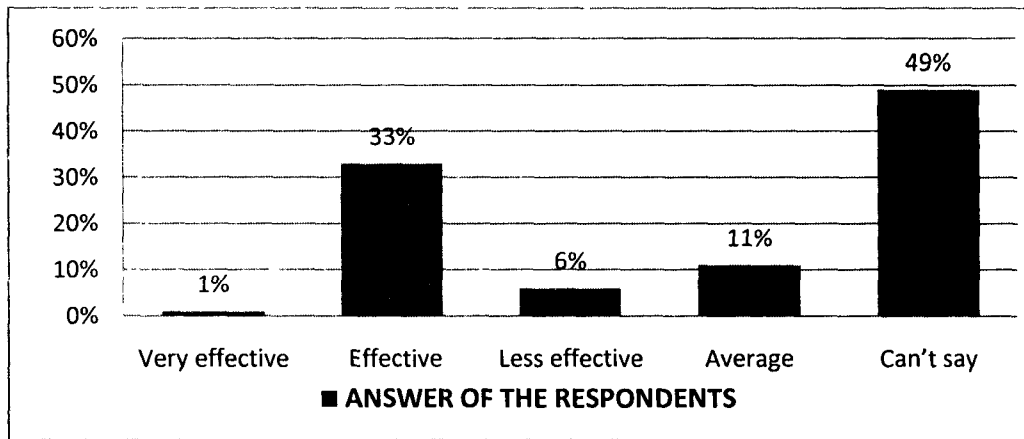


Figure 3.25 : Opinion of respondents about participatory status of CR

When the respondents were asked if the CR of their locality is effective in delivering information, a higher percentage of respondents constituting 49% , replied that they can't say anything about this, they don't have any idea as they are not aware about any CR in their locality, 33% of the respondents said that the CR of their locality is effective in delivering information, 1% of the respondents said that it is very effective and the CR of their locality effectively delivering information to them, 6% of the respondents said it is less effective and the CR of their locality is not effectively delivering information to them where as 11% of the respondents replied that the CR of their locality is average in delivering information. The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 34% of the respondents replied that the CR of their locality is effective in delivering information even 1% of the respondents said the CR of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting.

Data Analysis and Findings

Respondents Profile

Out of total respondents (N=100), 45% respondents are male and 55% are female. Interestingly in case of Lucknow it was seen that there are more participation of women in this study. It was found from the survey data that only 1% of respondents are farmer, 8% are skilled worker, 6% are wage labourer, 8% are shopkeeper, 27% respondents are housewives, 30% are students, 13% are government servants. So, students and house wives makes the largest group of audience for this CR.

It was found from the survey data that 7% of respondents are illiterate, 4% of the respondents are literate but not having any formal education, 8% are having education up to primary level, 19% are having education up to matriculation, 13% respondents are having education up to higher secondary and 49% respondents are either graduate or having equivalent degree. Educational profile of the respondents shows that the only 7% respondents are illiterate and 4% are literate without any formal education so only 11% of the respondents need more focus for literacy and formal education which is quite easy to achieve. But there is a bigger challenge for the CR to serve the 49% respondents those who are either graduate or having a equivalent degree so that they can fulfill their as per their need.

Analysis of the response

In response to the first question do you have a radio set? In response to this question, 43% respondents replied that they have a radio set while 57% of respondents replied that they don't have a radio set. Although 43% of the respondents are having radio set which is also not very less number but some serious introspection is needed to know why people do not own a radio set.

In response to the question, how often do they listen the radio? The 45% respondents replied that that they listen radio regularly, 26% of the respondents said that they listen radio 3 or 4 times in a week, 4% said they listen radio at least once in a week, 2% respondents said that they listen radio occasionally and 23% of the respondents said that they never listen radio. As the large number of respondents i.e. 77% are listening radio either regularly or once a week, it is the responsibility of CR to serve their interest and

present better programmes. Even if 23% respondents are not listening radio programme then again it is a challenge and government as well as the educational institute running CR should plan their programme accordingly so as to reach maximum number of the listeners .

When it was asked to the respondents about their listening hours of radio, 68% of respondent said that they listen radio between 2 to 4 hours, 8% respondents said that they listen radio between 4 to 6 hours, 22% respondents listen radio less than one hour and 3% of respondents said they listen radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are listening to them so they should plan their plan their programme accordingly.

Out of the respondents those who listen radio, 56% of respondent said that they listen to radio at their home, 19% respondents said that they listen radio at tea shops , 22% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen radio in either in their car or at the working place.

When the respondents are asked as to what are the programmes actually they prefer to listen, the responses given to this question indicates different levels of preference of programme listening. 88% of respondents said that they prefer to film music, 52% of respondents said they listen to folk music, 21% said they like bhakti sangeet, 13% of respondents prefer to listen kisan vani, 56% respondents said that they prefer to listen to NEWS bulletins , 22% listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than this programmes. So the data shows that 88% of respondenst are using radio for entertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest CR broadcaster should include film music to their programme as an important elements so that they can cover more listenership. Other than film music 52% respondents prefer to listen to folk music. It is quite satisfactory to note that listeners do have their interest in folk music.

When the respondents are asked as if they have heard of CR, 52 % of the respondents replied that they are aware about CR and they have heard about CR, 48% of respondents said that they have not heard about CR. So this is a big challenge for the CR of this area to take it as a challenge and launch an awareness campaign for the general people to make them aware although they may use the other tool for awareness.

How do you know about CR Station? In response to this question 52% of the respondents said that they got the information about CR through his/ her friends, 35% of the respondents said that they got this information through the volunteers associated to CR project and they have visited them. Only 4% of respondents replied that they got the information about CR through the school teacher. So, awareness programme for CR can be planned keeping this information in mind that friends and volunteers related to CR project can be a great source of information and this source should be taken care properly.

When the respondents are asked as to how often they listen to CR, 17% of the respondents said that they listen CR daily, 15% informed that they listen CR more than thrice a week, 16% of respondents said that they listen more than once a week. 2% of respondents said they listen to CR occasionally where as 50% of the respondents said they never listen to CR. As a big number of respondents are not aware about the CR so this is a great challenge for the CR broadcaster. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the CR programme it is impossible to make the society a developed society.

In response to the question, why do they prefer this station over the others available in their area, 20% of respondents said that they prefer to listen CR because of music choice, 6% of the respondents replied that they listen CR because of on air personalities, 30% of the respondents said they prefer to listen the CR because of quality of presenters, 30% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 50% of the respondents informed that they prefer to listen to this station because of the involvement of the CR with local community. Majority of the respondents those who listen CR they prefer CR either because the CR is having its involvement with the local community or because of contents which is relevant to them or. Here the CR broadcaster may take the clue and can plan their programme accordingly so that more of the listeners are attracted and they get proper benefit out of the broadcast.

When the respondents are asked as if you do not listen to CR, what is the reason, 82% of the respondents replied that they are not aware about a CR and whereas 18% respondents said that they prefer to listen other radio channel , 6% of respondents said that CR broadcast it not relevant for them that is why they don't listen CR. 4% of respondent said due to quality of broadcast they don't listen to CR, 14% of respondents said due to lack of variety of programmes they don't listen to CR. As it is seen that out of the respondents those who don't listen CR, a big number of respondents which comprises 82% respondents are not aware about the CR of their locality so it is the high time for the CR broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where CR broadcasting is going on.

In response to the question if they have participated in the CR programme 81% of the respondents said that they have not participated in the CR programme only 19% of the respondents said that they have participated in the CR programme. Here we see a big gap between the respondents who have participated in the CR programme and those who have not participated. So for the successful CR movement a huge number of people are to be contacted and they have to be given opportunity to participate in the CR programme. Unless there are peoples participation the CR movement will not be successful. The CR broadcasting is one of the examples of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

Out of the respondents those who replied that they have participated in the CR programme, when it was asked to them that what are the programmes in which they have participated , 26% of the respondents said that they have participated in the discussion programme, 11% of the respondents said they have participated in the folk song and 26% of the respondents said that they have participated in the interview, 11% of the respondents said they have participated in radio talk and 16% of the respondents said they have participated in the drama programme. But there are a long list of radio formats in which people of community can given space and the participation can be enhanced to make the CR broadcasting a successful tool for development.

When the respondents are asked as to whether the listening of CR has helped them 46% of the respondents said that they have been benefitted by listening CR but 54% of the

respondents replied that CR has not helped them in any case. When it was asked if the CR has helped them then up to what extent it has helped them 74% of the respondents said the CR have helped them up to some extent whereas 13% of the respondents said that CR has helped them up to the maximum extent. There were 13% of respondents who replied they can't make any comment. So, there is a clear picture that CR is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should strengthen properly for the benefit of the common people at large.

In response to the question, does the community has brought development in their area, only 5% of the respondents replied that they strongly agree that CR has brought development in their area, 40% of the respondents said that they do agree that CR has brought development in their area whereas 44% of the respondents are neutral and 10% of the respondents disagree whereas 1% of the respondents said that they strongly disagree to this statement as the community has brought any development in their area.

When the respondents are asked as to was it difficult to get information without a CR, 26% of the respondents said that they agree that without the CR it was difficult for them to get information, 3% of the respondents said that they strongly agree that without a CR it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a CR it was difficult to get information. 47% of the respondents are neutral whereas 22% of the respondents disagree that without a CR it was difficult to get information, 2% of the respondents said they strongly disagree to this statement. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of CR the gap is to be shortened so as to optimize the benefit of CR among the community dwellers.

In response to the question that CR can play an important role in discussing and finding solutions to some of social problems, 41% of respondents said they agree that CR can play an important role in discussing and finding solutions to some of social problems, 10% of the respondents said the strongly agree that CR can play an important role in discussing and finding solutions to some of social problems where as 34% of the respondents are neutral and 13% of respondents disagree that CR can play any important role in discussing and finding solutions to some of social problems, 2% of the respondents said they strongly disagree to this statement.

When it was asked if training is provided, would you like to be a CR Volunteer, 34% of the respondents replied that yes they want to join the CR as a volunteer if training is provided to them, whereas 57% of the respondents said no, they can't join the CR as a volunteer even if training is provided to them. Only 9% of the respondents said that they are not sure whether they want to be a CR volunteer or not.

Should Government give freedom to CR for news broadcast? The response given to this question indicates different levels of respondents' reply, 37% of the respondents said that they agree that Government should give freedom to CR for news broadcast, 11% of the respondents said they strongly agree with the idea of giving freedom to CR and Government should give freedom to CR for news broadcast. 48% of respondents said they are neutral whereas only 3% of respondents said they disagree and Government should not give freedom to CR for news broadcast and 1% of respondents strongly disagree and said Government should not give freedom to CR for news broadcast. Interestingly those who disagree or are neutral they may be from the pool of those respondents who are not aware about CR but if the 48% of respondents want that Government should give freedom to CR for news broadcast so this should be taken care of and Government should give freedom to CR for news broadcast.

What should be the ratio of Entertainment and Educational component in CR Programme? In response to the question, 48% respondents said that 60% of the content should be based on entertainment and 40% should cover the educational component. 22% of the respondents said that the ratio of entertainment and educational component should be 50-50 means there should be 50% of entertainment and 50% should be based on education. 18% of respondents said they want 70% of the content based on entertainment and only 30% of educational elements. There are 12% of respondents who said they can't say what should be the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and CR should plan programme accordingly so that the listeners can find their interest as well.

When it was asked to the respondents as whether CR of their locality is informative and instrumental for development, 38% of respondents said that they agree that the CR of their locality is informative and instrumental for development, 2% of the respondents said

that they strongly agree to this, 3% of the respondent said that they strongly disagree to the statement that CR of their locality is informative and instrumental for development, 15% of the respondents replied that they disagree to this statement and said that the CR of their locality is neither informative nor instrumental for development where as 42% which is almost half of the respondents said they are neutral to this statement.

Does CR give you opportunity to express your ideas and opinions? In response to this question 30% of the respondents said that they agree to this statement and said yes, the CR give them opportunity to express their ideas and opinions, 3% of the respondents said that they strongly agree this where as 20% of the respondents replied that CR does not give them opportunity to express their ideas and opinions hence they disagree, 1% of the respondents said that they strongly disagree this and said that CR does not give any opportunity to them to express their ideas and opinions. 46% of the respondents replied that they are neutral means they don't know whether CR gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion but 33% of the respondents said that they agree, out of which 3% of the respondents said they strongly agree to this and it is sure that CR give them any opportunity to express their ideas and opinions. Hence the CR broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions.

CR of your locality is participatory and communicative? The response given to this question indicates different levels of acceptance by the respondents, 32% of the respondents replied that they agree with the statement that the CR of their locality is participatory and communicative, 1% of the respondents said that they strongly agree that the CR of their locality is participatory and communicative, 42% of the respondent said that they are neutral and have nothing to say about this but 24% of the respondents said that they disagree with this statement and the CR of their locality is neither participatory and nor communicative where as 1% of the respondents said that they strongly disagree to this statement and the CR of their locality is not participatory and communicative.

When the respondents were asked if the CR of their locality is effective in delivering information, a higher percentage of respondents constituting 49%, replied that they can't say anything about this, they don't have any idea as they are not aware about any CR in

their locality, 33% of the respondents said that the CR of their locality is effective in delivering information, 1% of the respondents said that it is very effective and the CR of their locality effectively delivering information to them, 6% of the respondents said it is less effective and the CR of their locality is not effectively delivering information to them where as 11% of the respondents replied that the CR of their locality is average in delivering information. The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 34% of the respondents replied that the CR of their locality is effective in delivering information even 1% of the respondents said the CR of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting.

5.4: Radio Bundelkhand CR, Orcha

(Based on interview with the station manager and source - <http://www.mib.nic.in/> & www.cemca.org)

Radio Bundelkhand @90.4 MHz broadcasts eight hours of programmes between 10:00 am – 2:00 pm and 2:00 pm – 6:00 pm. Radio Bundelkhand is the first CR of Madhya Pradesh, situated in Bundelkhand region where poverty, illiteracy, drought, lack of livelihoods and other socio economic degradation is visible in all around the place and in every section of the society. Radio Bundelkhand was launched on 23rd October 2008 as a new initiative of Development Alternatives, and situated in TARAGram Orchha at the border of MP and UP. The channel currently has five hours of transmission and increasing up to 8 hours in a day from May onwards. It reaches in the 10-15 Km radius about 120 villages of Jhansi and Tikamgarh and 1.5 lakh people. The main target audience of the radio is women, youth, farmers and vulnerable groups of community. The languages of broadcast are Bundeli, Simple Hindi (sparingly) with a local texture of language, which can be understood by the local community.

The signature programme of Radio Bundelkhand is Shubh Kal (Climate Change Adaptation). They have been engaged in creating awareness about the climate change adaptation especially since Bundelkhand region is facing extremities and dependent on scarce resources and their adaptation experiences can be a lesson for others in the community.

Community Participation in CR station

Radio Bundelkhand is a participatory model and jointly managed and run by the community and Development Alternatives. Most of the programmes of RB is developed with the participation of local community right from coming up with ideas of programmes, sharing their talent and expressing their interest to give the programmes for the Radio. Local folk singers visit the CR station with their groups to record their songs. Community reporters conduct narrow casting among small listeners' groups and create a new programme with their focus group discussion. Local community participates in live and recorded phone-in programmes. The Public Advisory Council meets twice a year, in

which district level local authorities and specialists participate and advise the CR for the direction and thrust areas to work on.

The 100 Watt ERP 1+1 back up Transmitter with PLL (for maintaining 90.4 MHz frequency) was supplied and installed by Nomad India Network, Mumbai, India. The CRS has not experienced any transmission downtime.

Programme's Issues and Formats

The programmes of the channel are on infotainment format, 50% entertainment and 50% developmental and other issues identified and demanded by the local community. The main focus of channel is to preserve, conserve and regenerate the culture and history of the region and to create awareness which is based on the behavioral changes of the audience. The channel is covering the issues of natural resource management, health and hygiene, women, entrepreneurship, education and employment, environment, climate change, access to entitlement, micro credit and finance, basic needs and cultural heritage delivered in different radio formats including discussions, interviews, radio talks, radio drama, storytelling, radio magazine, folk songs, as well as live phone-in programmes.

Content Development and Feedback

The content development of channel is based on field recordings, specialist's view, research on the subject and sometimes issues of content based on small surveys conducted directly by community reporters that brings in 80% of the content with the help of community. The desk research, packaging of content is the main activity of studio and radio library. Different musical groups are recorded their folk songs in studio. The channel collects feedback from community through letters receive from direct post or feedback boxes put by channel at different places. The feedback also collected directly from field by reporters, through phone calls and narrow cast meetings is an effective medium. Freelance is another new initiative, which is increasing the community participation. Many of community members call us to take their stories or tell their stories on phone for programmes.

Details of Programme

| S No | Title | Timing of Broadcast | Format | Subject | Description |
|------|-------------------------|--|--|--|--|
| 1 | Khet Khalihan Se | 10:05am to 11:00am and 2:05pm to 3:00 pm | Interview, Discussion, Focus group Discussion, Radio report, phone in | Agriculture, Livestock Management, Horticulture, Mandi Bhao | Since 2011 it is broadcasting thrice in a week. Combination of three different kind of information based on Agricultural practices, Livestock management and Market price. |
| 2 | Meri Bundeli Mere Geet | 11:00am to 12:00 noon and 3:00 pm to 4:00 pm | Request based local folk based musical programme | Listeners' choice musical programme based on local folk traditions | Since 2011 its episodes increased on demand of listeners and now broadcasting thrice in a week. In this programme, every week telephone lines open to record the listeners' request for folk songs. |
| 3 | Mujhe Haque Hai | 10:05am to 11:00am And 2:05pm to 3:00 pm | Interview, Discussion | Access to entitlement and employment information | A weekly programme based on access to entitlement, a Government or non government scheme's information is disseminated to listeners, share, and beneficiary's experiences with the listeners. |
| 4 | Rasoi se ka Sehat Safar | 10.05am to 11:00am And 2:05pm to 3:00 pm | Interview, Talk, Discussion | Daily seasonal tips, domestics, traditional and natural medicines, Local recipes | This weekly programme is a bunch of information on daily life tips related to health and daily life. One part of programme is based on local daily recipes, what are women preparing in their kitchen. |
| 5 | Hamari Chaupal | 1:00 pm to 1:30pm And 5:00 pm to 5:30 pm | Talks, Interviews, Discussion, Skits, Radio report and Travelogue etc. | Coverage of local events, festivals, historical monuments and personalities | This daily programme is an open forum for different issues. Reports of local events, issues, festivals and problems, local historical places, stories of local historical literary and other personalities are also covered in this programme. |

Management and Community Participation

It is a participatory model and jointly managed by community and Development Alternatives. The channel engages community through its Management Committee and Public Advisory Council. The members of management committee are from different sections of community and they meet at every two months and public advisory council two times in a year. Direct programming, FGDs, live phone-ins and narrow cast and competitions are the other mediums to engage the community.

Few success stories

Sitapur (8 kilometres away from Radio Bundelkhand Station) village had piling waste near school premises inviting many diseases on the health of students. Due to collaborative efforts of our reporter and village youth, public attention to get rid of this danger was drawn. Community members raised issues of Pratappura water hoarding problem, Jijora village water scarcity problem, Ajadpura's unavailability of wheel on well. This resulted in action by authorities. In Maharajpura community got back their job cards after learning about it through radio programmes. In fact NREGA is a big success story, of impact of radio in the area. Some listeners also purchased radio to get aware the information.

Impact of Radio Bundelkhand is measured on the basis of several other success stories that speaks itself on bringing participatory awareness. During election campaign of Humara sarpanch kaisa ho, channel received tremendous response from listeners that include not only youth who just turn 18 year old but women in veil also willing to share via phone calls their opinion on the ideal face of Sarpanch.

Funding and Support:

They have not yet received any funding or support. Radio Bundelkand CR station has been supported entirely with dedicated funds provided by Development Alternatives, which is the license holder of the CRS. For content development, we have partnered with several organisations, including local development officers of NABARD, Agriculture Department, Irrigation Department, Health Department, Self-Help Groups, Government Veterinary Hospital, local media, businessmen, etc. This makes our station truly community driven, as

they are involved in programme development and management. The financial sustainability is always a challenge for Radio Bundelkand. Due to the lack of business from the local market and the lack of initiatives from local government, it has been surviving on funding from its mother NGO Development Alternatives. It tried many other alternative methods and possibilities amongst which are renting the studio for recording musical programmes, providing a platform for research projects from funding agencies like UNESCO and COL. It also has been working as trainer for new groups and individuals interested to learn the production and establish CR. But these are very nominal and unsure and not dependable earning which cannot sustain the channel on its own.

Sustainability Strategy

The sustainability strategy of the CRS is to generate funds from local market, community membership, to get funds from government, bilateral, multilateral funding agencies, and communication support for awareness on different issues, training and capacity building support to other organisations for the replication of more CRs. The financial sustainability is still a challenge for Radio Bundelkand due to the lack of business from the local market and the lack of financial support from local Government. It has been surviving on funding from its mother NGO Development Alternatives for various development awareness programmes. It also has been working as a trainer for new groups and individuals interested to learn the production and establish CR. These are nominal and unsure, not dependable source of earning to sustain the CRS. Radio will be sustained, when funds come from other sources such as Government, corporate and other funding agencies for dedicated sponsored programmes. Local advertising and membership funding model is not successful in the area of Bundelkhand, the coverage area of Radio Bundelkhand.

Impact of Radio Bundelkhand

Though the channel has not conducted any study on the impact of programmes, the engagement of the community is evident from its regular feedback and active participation. After first base line survey conducted during the process of establishment of radio, many of needs identified and through direct interactions with community. The field volunteers enhance the inputs through observations, interactions, small surveys and directly asking

community from radio. The channel's popular chunk Aas-paas is an open forum programme. In this programme, many of local problems are highlighted and some of those solved. The impacts of the radio programmes are known much later when volunteers meet the community.

Key Challenges Faced

Major Challenges - In the initial stage, it was a big challenge to collect the folk songs for musical entertainment, to engage women and to get support from local governance. But in the past years, it has built a repository of over 1000 folk songs from the local community singers. Getting the representatives of local governance (Sarpanch) is still a challenge, especially women sarpanch to engage with. The issue of sustainability is also a big challenge for the channel. Due to terrain of the area and stormy weather, the channel is facing technical difficulty with its reach and connectivity of phone, internet and transportation. They faced the challenges of fixing of antenna of transmitter because we have used locally fabricated telescopic type GI poll. The channel neither received any training and support nor hired the consultant for it.

Financial and Technical : Support required for leveraging funds from Government. The channel still needs financial support to ensure its sustainability and make field job little easy for community reporters. The channel needs experts' support to systematically develop content, manage the feedbacks and develop good radio drama. To interact and exchange the experiences channel requires support to organize exposure visits of community reporters frequently with other stations. For all this funding support is essential. To ensure uninterrupted broadcast and to reach more and more people (who are interested to listen their local channel) the channel needs support and permission to increase its range and be permit to increase transmitter power to help more people.

Women's participation in production and management of radio is a constant problem, which can be a great support to motivate other women, due to cultural barriers

Contact Person : Anuja Shukla, Station Manager, TARAGram-Orchha, Gram Bavedi Jungle, Orchha, Tikamgarh-472246 Phones: 07680-290951, 292081 Mobile: +91-9425813646 , E-mail: ashukla2@devalt.org

PROFILE OF THE RESPONDENTS

1. Sex

| Sex | Number | Percentage |
|--------|--------|------------|
| Male | 51 | 51% |
| Female | 49 | 49% |

Table 4.1: Sex Ratio of the respondents

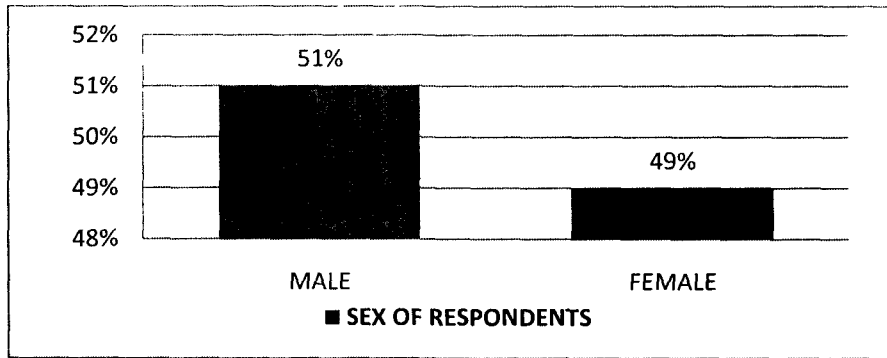


Figure 4.1: Sex Ratio of the respondents

Figure shows that the out of the total respondents the 51 % respondents are male and 49 % are female. So more or less there is equal participation of men and women for this study.

2. Occupation of the respondents

| SL. | OCCUPATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Farmer | 8 | 8% |
| 2 | Skilled worker | 13 | 13% |
| 3 | Wage labourer | 11 | 11% |
| 4 | Shop keeper | 10 | 10% |
| 5 | House wife | 34 | 34% |
| 6 | Student | 13 | 13% |
| 7 | Govt. servant | 9 | 9% |
| 8 | Others (Specify) | 2 | 2% |

Table 4.2: Occupation of the respondents

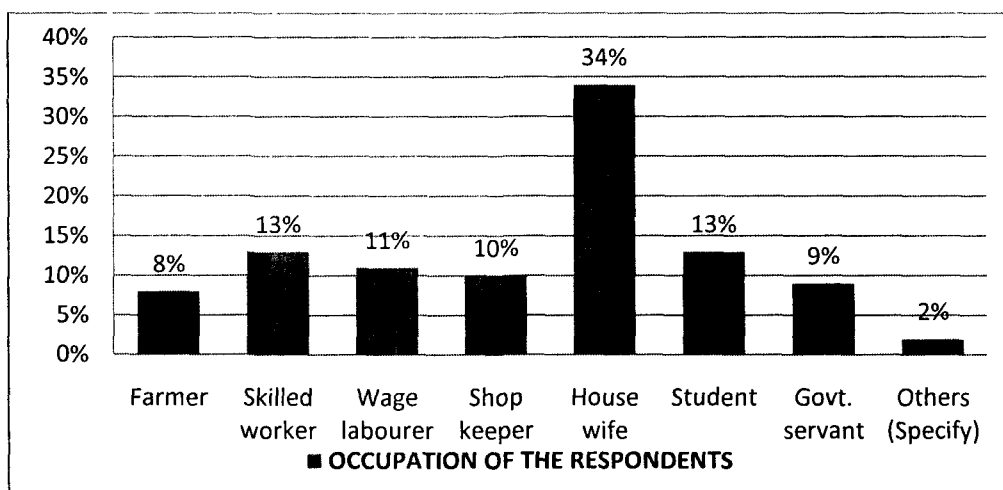


Figure 4.2: Occupation of the respondents

It was found from the survey data that 8% of respondents are associated with agriculture, 13% are skilled workers, 11% are wage labourers, 10 % are shopkeepers, 34 % respondents are housewives, 13% are students and only 9% are government servants. So, skilled workers, wage labourers, shopkeepers and housewives make the largest group of audience for a CR and a CR should give proper representation to them.

3. Educational profile of the respondents

| SL. | EDUCATIONAL QUALIFICATION | NUMBER | PERCENTAGE |
|-----|----------------------------------|--------|------------|
| 1 | Illiterate | 17 | 17% |
| 2 | Literate but no formal education | 9 | 9% |
| 3 | Up to primary level | 17 | 17% |
| 4 | Up to matric | 31 | 31% |
| 5 | Up to HSC | 7 | 7% |
| 6 | Graduation or equivalent | 19 | 19% |

Table 4.3: Educational profile of the respondents

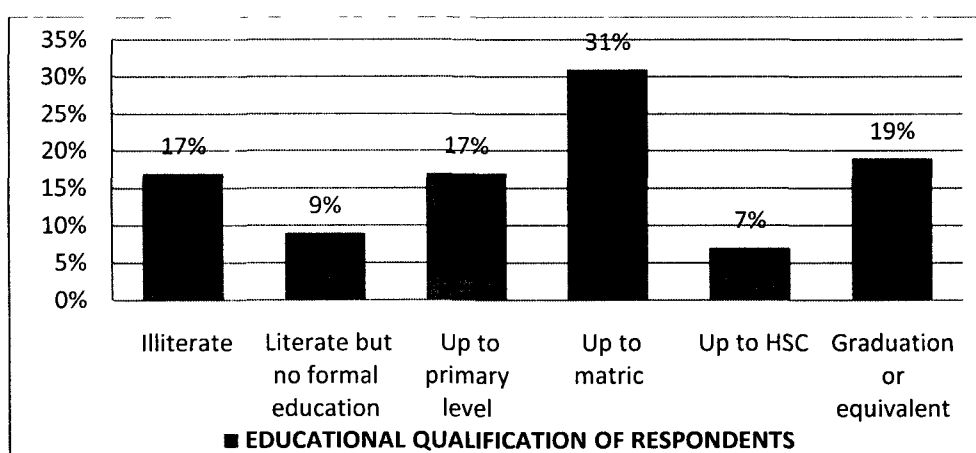


Figure 4.3: Educational profile of the respondents

It was found from the survey data that only 17% of respondents are illiterates, 9 % are literates but not having any formal education, 17% are having education up to primary level, 31% are having education up to matriculation, 7% respondents are having education up to higher secondary and 19% respondents are either graduate or having equivalent degree. In this case also, if CR makes a proper utilization of its resources then the 100 % literacy can be easily achieved. As per the educational profile of the respondents the only 17% respondents are illiterate and 9% are literate without any formal education so only 26 % of the respondents need more focus for literacy and formal education which is quite easy to achieve and make the society 100% literate. But again there is a bigger challenge for the CR to serve the rest 74 % of the respondents with quality programmes so that they can feel their representation and do participate in the CR programmes regularly.

RESPONSE OF THE RESPONDENTS

1. Do you have a radio set?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 41 | 41% |
| 2 | No | 59 | 59% |

Table 4.4: Ownership of Radio Set

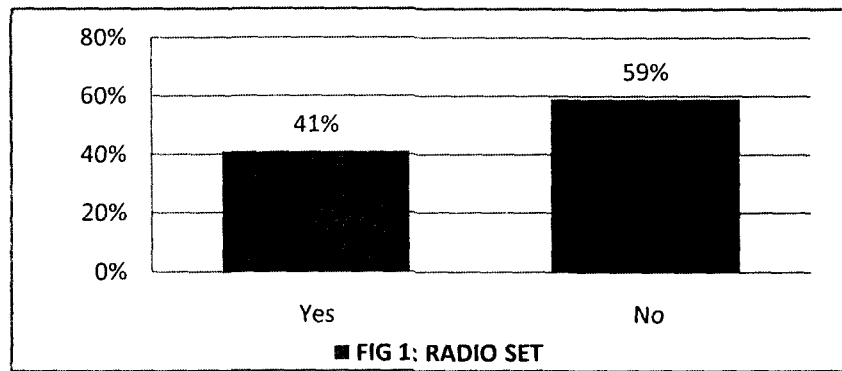


Figure 4.4: Ownership of Radio Set

In response to the first question, 41% respondents replied that they have a radio set while 59% of respondents replied that they don't have a radio set. The ownership pattern of radio among the respondents reflects that even after the boom of FM broadcasting the listeners do not understand the power of radio as a tool of communication. Although 41% of the respondents are having radio set which is also not a very poor show but some serious introspection is needed to make radio as an important tool of mass communication.

2. How often you listen to the radio?

| SL | FREQUENCY | NUMBER | PERCENTAGE |
|----|------------------|--------|------------|
| 1 | Daily | 55 | 55% |
| 2 | 3-4 times a week | 13 | 13% |
| 3 | Once a week | 2 | 2% |
| 4 | Never | 28 | 28% |
| 5 | Occasionally | 2 | 2% |

Table 4.5: Listening pattern of Radio

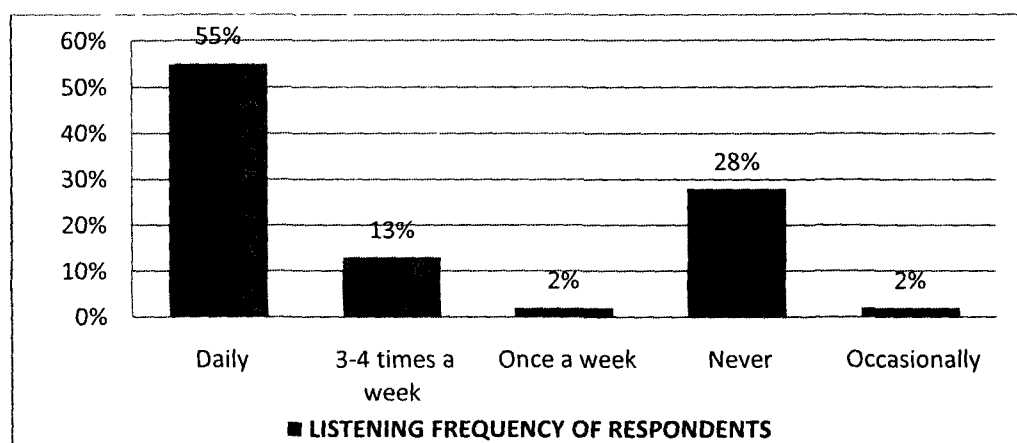


Figure 4.5: Listening pattern of Radio

In response to the question, how often do they listen to radio, 55% respondents replied that that they listen radio regularly, 13% of the respondents said that they listen radio 3 or 4 times in a week, 2 % said they listen radio at least once in a week, 2 % respondents said that they listen radio occasionally and 28 % of the respondents said that they never listen to radio. At a glance if we see the overall listenership of radio in this area then we find that the large number of respondents which comes about 72% are listening radio either regularly or once a week, it is the responsibility of CR to serve their interest and present better programmes. If the 28% respondents are not listening radio programme then again it is a challenge and government as well as the educational institute running CR should plan their programme accordingly so to reach maximum number of the listeners .

3. How many hours a day you spend listening to Radio?

| SL. | DURATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | 2-4 hours | 51 | 71% |
| 2 | 4-6 hours | 0 | 0% |
| 3 | 6-8 hours | 1 | 1% |
| 4 | Less than 1 hour | 20 | 28% |

Table 4.6 : Listening hours of Radio of respondents

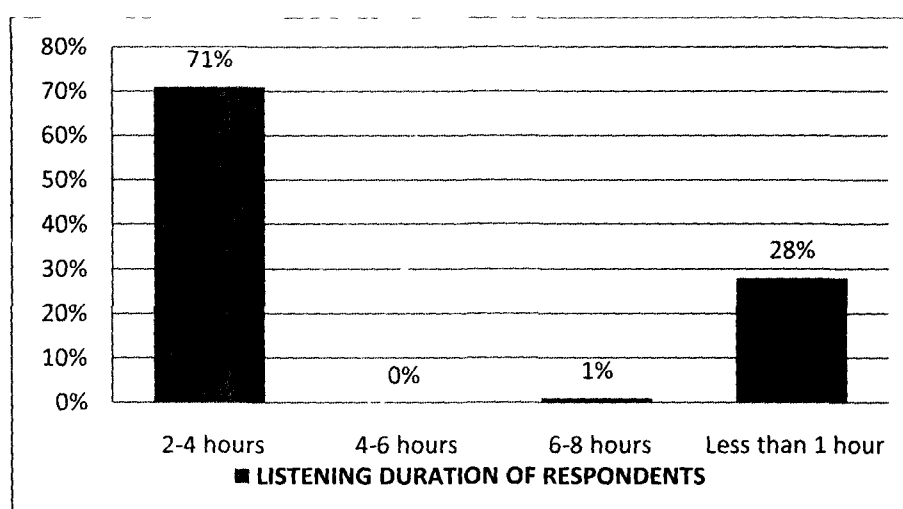


Figure 4.6 : Listening hours of Radio of respondents

Out of total respondents those who listen radio, 71% of respondent said that they listen radio between 2 to 4 hours, 28% respondents listen radio less than one hour and 1% of respondents listen to radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are devoting their time and they want listen to them so they should plan their programme accordingly.

4. Where do you usually listen to radio?

| SL. | LISTENING PLACE | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Home | 41 | 57% |
| 2 | Chaupal | 0 | 0% |
| 3 | Tea shop | 10 | 14% |
| 4 | Others (Specify) | 21 | 29% |

Table 4.7 : Place of Radio listening by the respondents

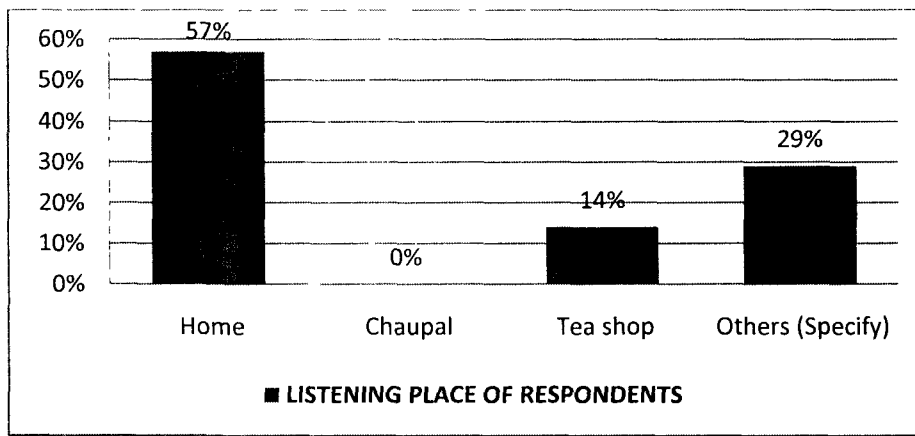


Figure 4.7 : Place of Radio listening by the respondents

Out of the respondents those who listen radio, 57% of respondent said that they listen to radio at their home, 14% respondents said that they listen radio at tea shops, 29% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen to radio in either in their car or at the working place.

5. What are the programmes you listen?

| SL. | MUSIC TYPE | NUMBER | PERCENTAGE |
|-----|-------------------------------|--------|------------|
| 1 | Folk Music | 37 | 51% |
| 2 | Film Music | 68 | 94% |
| 3 | Bhakti Sangeet | 18 | 25% |
| 4 | Kisan Vani | 6 | 8% |
| 5 | NEWS | 39 | 54% |
| 6 | Programme for women and child | 19 | 26% |
| 7 | Others (Specify) | 0 | 0% |

Table 4.8 : Listening preferences of Radio by the respondents

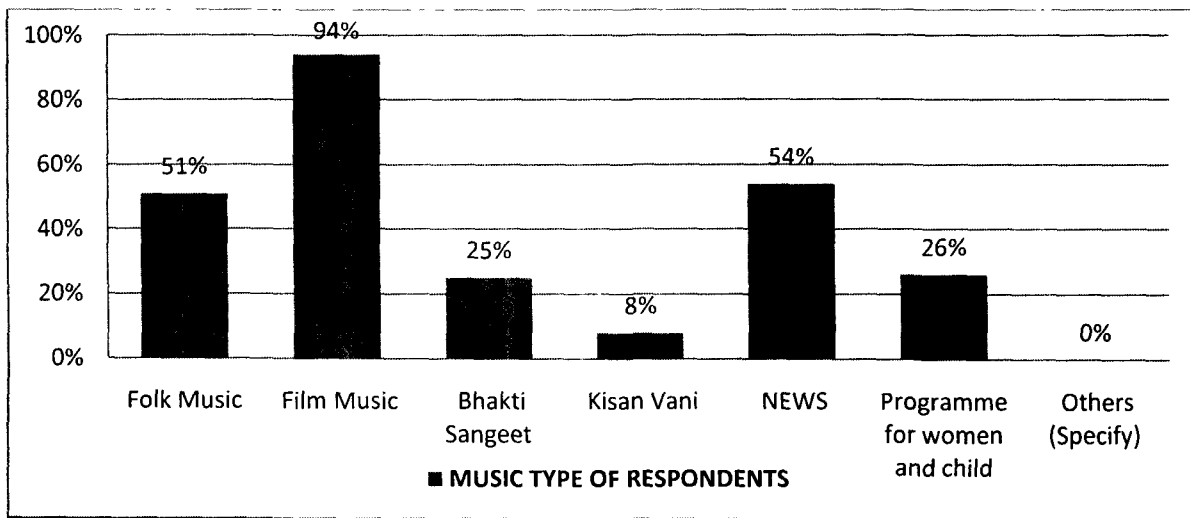


Figure 4.8 : Listening preferences of Radio by the respondents

When the respondents are asked as to what are the programmes actually they prefer to listen, the responses given to this question indicates different levels of preference of programmes. Interestingly 94% of respondents said that they prefer to film music, 51% of respondents said they listen to folk music, 25% said they like bhakti sangeet, 8% of respondents prefer to listen kisan vani, 54% respondents listen to news, 26% listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than this programmes. So the data shows that 94% respondent are using radio for intertainment which is listening film music means radio is a very important tool for listening film music and as per the respondets interest CR broadcaster should include film music to their programme as an important elements so that they can cover more listenership. Other that film music 51% respondents prefer to listen to folk music and 26% of respondents are listening to programmes related to women and children which is also a good number and programmes should be planned keeping the listeners to their mind.

6. Have you heard about CR?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 41 | 41% |
| 2 | No | 59 | 59% |

Table 4.9 : Awareness among the respondents about CR

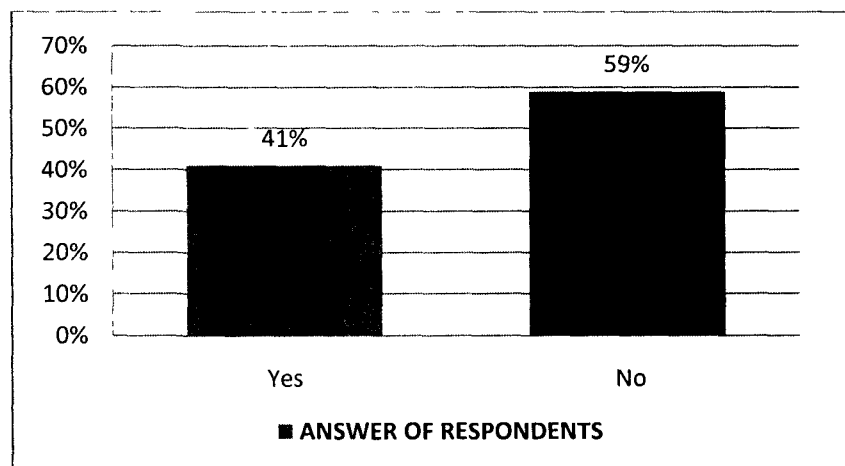


Figure 4.9 : Awareness among the respondents about CR

When the respondents were asked if they have heard of CR, only 41 % of the respondents replied that they are aware about CR and 59% of respondents said that they have not heard about CR and even they are not aware about such activities going on in their locality or in their area. So this is a big challenge for the CR of this area to take it as a challenge and launch an awareness campaign for the general people. To make them aware about CR and inspire them for listening to CR.

7. How you come to know about CR Station?

| SL. | SOURCE | NUMBER | PERCENTAGE |
|-----|---------------------------|--------|------------|
| 1 | Through Panchayat Pradhan | 2 | 4.88% |
| 2 | Through School teacher | 2 | 4.88% |
| 3 | Through friend | 21 | 51.22% |
| 4 | Through village volunteer | 16 | 39.02% |

Table 4.10: Source of information about CR

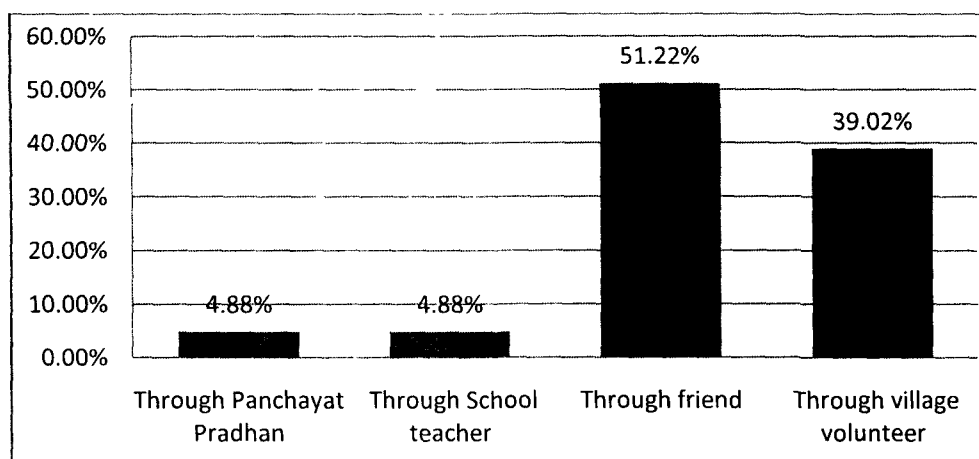


Figure 4.10: Source of information about CR

In response to this question 52% of the respondents said that they got the information about CR through his/ her friends, 39% of the respondents said that they got this information through the volunteers associated to CR project and they have visited them, 5% of respondents replied that they got the information about CR through the school teacher and almost equal number of the respondents replied that they got information about CR from Panchayat Pradhan. So, awareness programme for CR can be planned keeping this information in mind that friends and volunteers related to CR project can be a great source of information and this source should be taken care properly.

8. How often do you listen to CR?

| SL. | DURATION | NUMBER | PERCENTAGE |
|-----|-------------------------|--------|------------|
| 1 | Daily | 13 | 13% |
| 2 | More than thrice a week | 18 | 18% |
| 3 | More than once a week | 7 | 7% |
| 4 | Never | 62 | 62% |
| 5 | Eventually | 0 | 0% |

Table 4.11: Listening pattern of CR

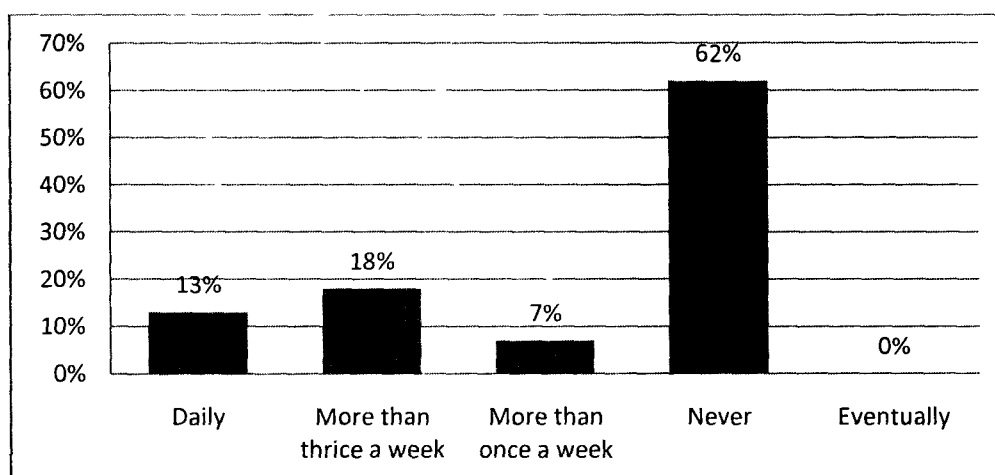


Figure 4.11: Listening pattern of CR

When the respondents are asked as to how often they listen to CR, only 13 % of the respondents said that they listen CR daily, 18% informed that they listen CR more than thrice a week, 7% of respondents said that they listen more than once a week. 62 % of the respondents said they never listen to CR. As the big number of respondents said they never listen to CR it reflects that they are not aware about the CR and this is a great challenge for the CR broadcaster to make the large number of audience aware about CR and its broadcast. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the CR programme it is impossible to make the society a developed society.

9. Why do you prefer this station over the others in your area?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|--|--------|------------|
| 1 | Music choice | 5 | 13% |
| 2 | On air personalities | 0 | 0% |
| 3 | Quality of the presenters | 14 | 37% |
| 4 | The best reception in your area | 8 | 21% |
| 5 | The relevance of the contents | 21 | 55% |
| 6 | The station involvement with the local community | 26 | 68% |

Table 4.12: Preference of listening CR

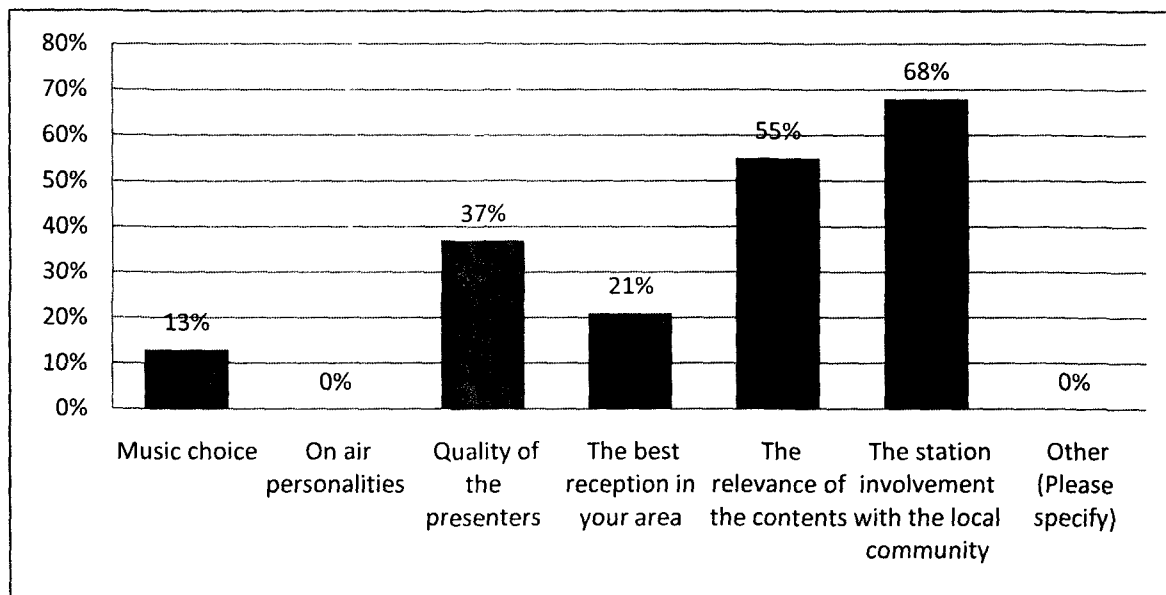


Figure 4.12: Preference of listening CR

In response to the question, why do they prefer this station over the others available in their area, only 13% of respondents said that they prefer to listen CR because of music choice, 37% of the respondents said they prefer to listen the CR because of quality of presenters, 55% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 68% of the respondents informed that they prefer to listen to this station because of the involvement of the CR with local community, 37% of the respondents prefer this radio channel because of the quality of presenter, 21% of the respondents prefer because of the reception quality in their area. So, majority of the respondents those who listen to CR they prefer CR either for the quality of presenter or because of the relevance of or the CR is having its involvement with the local community. Here the CR broadcaster may take the clue and can plan their programme accordingly so that more of the listeners are attracted and they get proper benefit out of the broadcast.

10. If you do not listen to CR, why?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|---|--------|------------|
| 1 | Unaware about CR Station | 56 | 90% |
| 2 | I prefer listening to the stations I am familiar with | 0 | 0% |
| 3 | Music | 0 | 0% |
| 4 | Lack of relevance to you | 5 | 8% |
| 5 | Quality of broadcast | 0 | 0% |
| 6 | Commercials | 0 | 0% |
| 7 | Lack of variety | 0 | 0% |
| 8 | Other (Please specify) | 12 | 19% |

Table 4.13: Reason for not listening CR

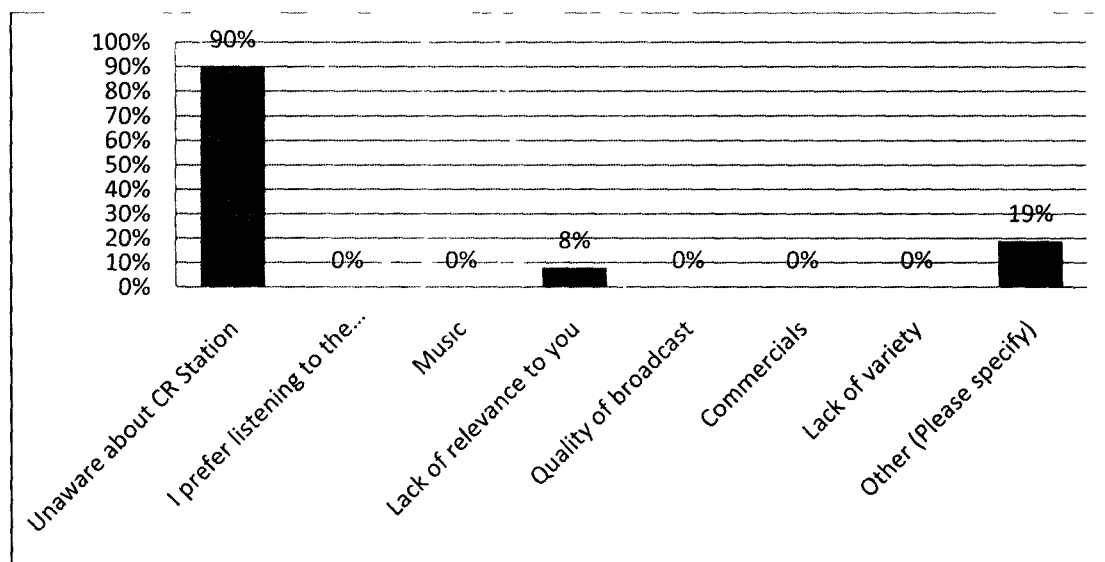


Figure 4.13: Reason for not listening CR

When the respondents are asked as if they don't listen to CR, what is the reason, 90% respondents replied they are not aware about a CR and whereas 8% of respondents said that CR broadcast is not relevant for them that is why they don't listen CR, 19% of respondent said there are different other reasons like lack of time, lack of radio sets, etc. As it is seen that a big number of respondents which comprises almost of 90% respondents are not aware about the CR of their locality so it is the high time for the CR broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where CR broadcasting is going on.

11. Have you ever participated in CR programme?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 16 | 16% |
| 2 | No | 84 | 84% |

Table 4.14: Participation in CR programme

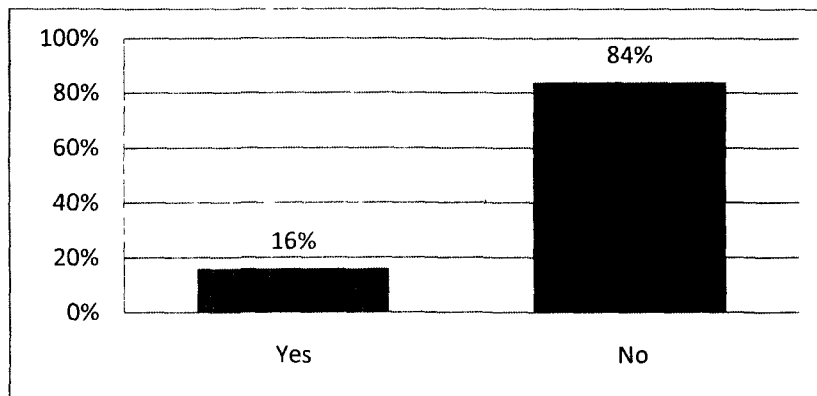


Figure 4.14: Participation in CR programme

In response to the question if they have participated in the CR programme 84% of the respondents said that they have never participated in the CR programme only 16 % of the respondents said that they have participated in the CR programme. Here also we see a big gap between the respondents who have participated in the CR programme and those who have not participated. So for the successful CR movement a huge number of people are to be contacted and they have to be given opportunity to participate in the CR programme. Unless there are peoples participation the CR movement will not be successful. The CR broadcasting is one of the examples of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

➤ If Yes, what was the Programme in which you participated?

| SL. | PROGRAM | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Radio | 0 | 0% |
| 2 | Folk Song | 5 | 31.25% |
| 3 | Discussion | 5 | 31.25% |
| 4 | Drama | 1 | 6.25% |
| 5 | Interview | 5 | 31.25% |
| 6 | Others (Specify) | 0 | 0% |

Table 4.15: Details of participation in CR programme

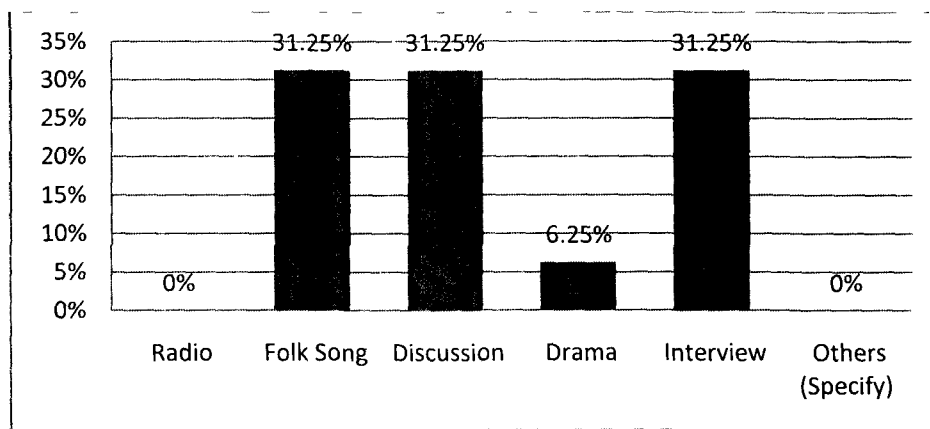


Figure 4.15: Details of participation in CR programme

Out of the respondents those who replied that they have participated in the CR programme, when it was asked to them that what are the programmes in which they have participated, 31% of the respondents said that they have participated in the discussion programme, 31% of the respondents said they have participated in the folk song and 31% of the respondents said that they have participated in the interview, 6% of the respondents said they have participated in some drama programme. Interestingly the ratio of participation in folk song, discussion, and interview are similar. At least few of them are exposed to drama as well. But other than this there are a long list of radio formats like radio talk, feature, etc in which people of community can be given space and the participation can be enhanced to make the CR broadcasting a successful tool for development.

12. Does listening CR helps you?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 36 | 36% |
| 2 | No | 64 | 64% |

Table 4.16: Impact of listening CR programme

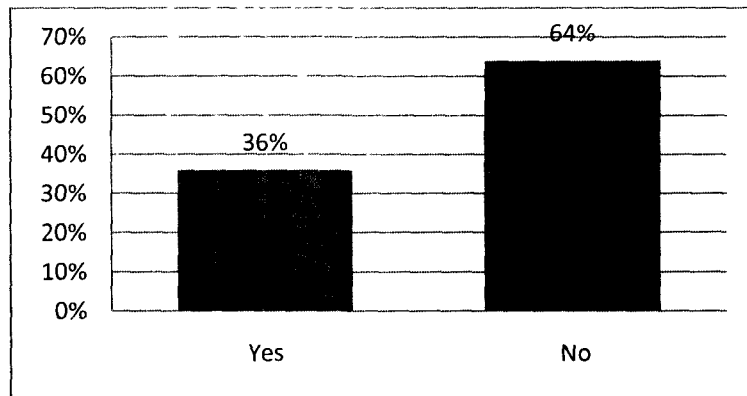


Figure 4.16: Impact of listening CR programme

When the respondents are asked as to whether the listening of CR has helped them 36 % of the respondents said yes , they have been benefitted by listening CR but 64% of the respondents replied that CR has not helped them in any case.

➤ If yes, up to what extent?

| SL. | HELP AMOUNT | NUMBER | PERCENTAGE |
|-----|----------------------|--------|------------|
| 1 | Up to some extent | 28 | 77.78% |
| 2 | Up to maximum extent | 8 | 22.22% |
| 3 | Can't say | 0 | 0% |

Table 4.17: Impact of listening CR programme

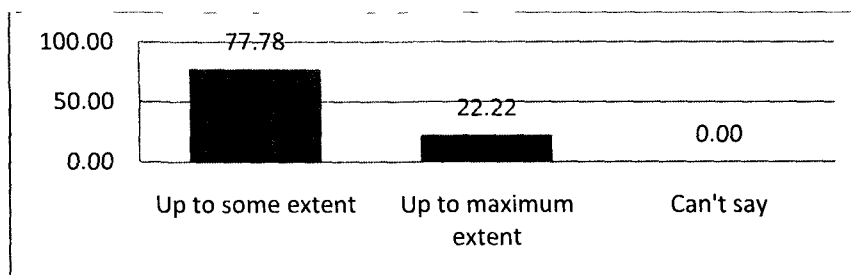


Figure 4.17: Impact of listening CR programme

When the respondents are asked as to whether the listening of CR has helped them 36 % of the respondents said yes, they have been benefitted by listening CR but 64% of the respondents replied that CR has not helped them in any case. When it was asked if the CR has helped them then up to what extend it has helped them 78% of the respondents said the CR have helped them up to some extent whereas 23 % of the respondents said that CR has helped them up to the maximum extent. So, there is a clear picture that CR is helpful tool for the community either up to some extent or up to maximum extent. So, if this tool of communication is strengthened properly for the benefit of the common people, people will get benefit out of the CR broadcast.

13. CR has brought development in your area

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 10 | 10% |
| 2 | Agree | 31 | 31% |
| 3 | Neutral | 51 | 51% |
| 4 | Disagree | 8 | 8% |
| 5 | Strongly disagree | 0 | 0% |

Table 4.18: Opinion of listeners about impact of CR

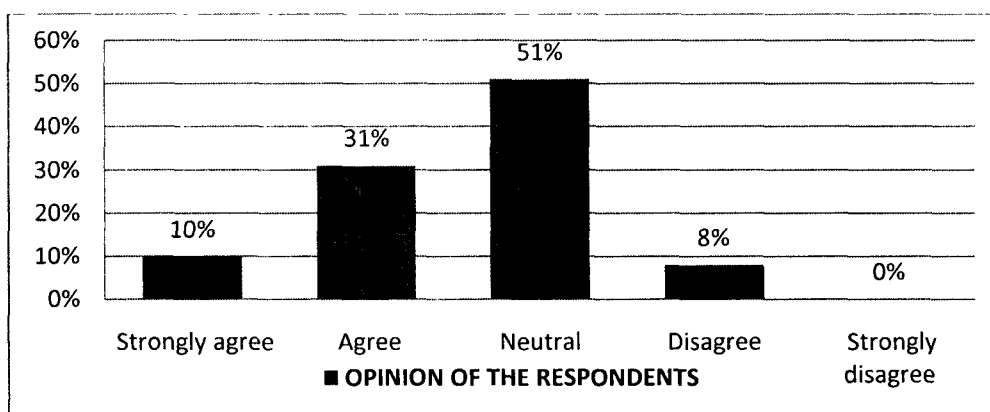


Figure 4.18: Opinion of listeners about impact of CR

In response to the question, does the community has brought development in their area, 10% of the respondents replied that they strongly agree that CR has brought development in their area, 31 % of the respondents said that they do agree that CR has brought development in their area whereas 51 % of the respondents said they are neutral and 8 % of the respondents disagree that community radio has brought development in their area. Overall picture is satisfactory as because almost 41% of the respondents are accepting that CR has brought development in their area. So, CR has the potential and can play a very vital role in bringing development in their area.

14. Without a CR it was difficult to get information

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 7 | 7% |
| 2 | Agree | 21 | 21% |
| 3 | Neutral | 56 | 56% |
| 4 | Disagree | 16 | 16% |
| 5 | Strongly disagree | 0 | 0% |

Table 4.19: Opinion of listeners about importance of CR

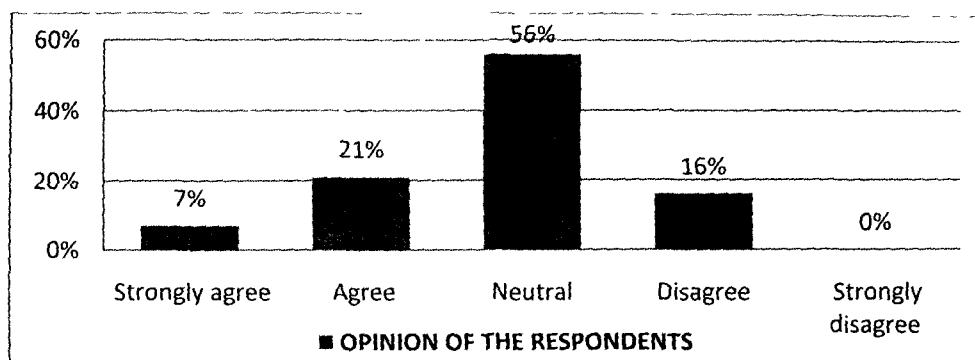


Figure 4.19: Opinion of listeners about importance of CR

Was it difficult to get information without a CR? In response to this question, 21% of the respondents said that they agree that without the CR it was difficult for them to get information, 7% of the respondents said that they strongly agree that without a CR it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a CR it was difficult to get information. 56% of the respondents are neutral whereas 16% of the respondents disagree that without a CR it was difficult to get information. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of CR the gap is to be shortened so as to optimize the benefit of CR among the community dwellers.

15. CR can play an important role in discussing and finding solutions to some of social problems

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 16 | 16% |
| 2 | Agree | 30 | 30% |
| 3 | Neutral | 43 | 43% |
| 4 | Disagree | 11 | 11% |
| 5 | Strongly disagree | 0 | 0% |

Table 4.20: Opinion of listeners about solving social problems by CR

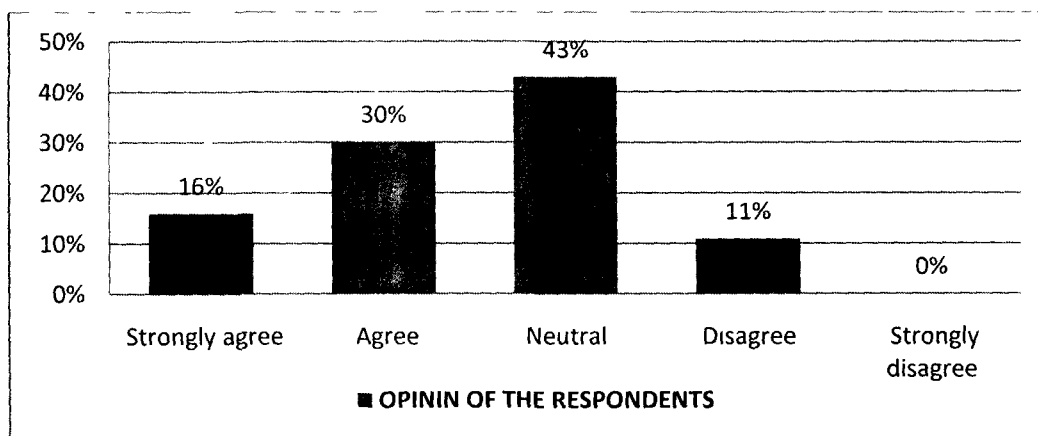


Figure 4.20: Opinion of listeners about solving social problems by CR

In response to the question that CR can play an important role in discussing and finding solutions to some of social problems, 30 % of respondents said they agree that CR can play an important role in discussing and finding solutions to some of social problems, 16 % of the respondents said the strongly agree that CR can play an important role in discussing and finding solutions to some of social problems where as 43 % of the respondents are neutral and 11% of respondents disagree that CR can play an important role in discussing and finding solutions to some of social problems. So, more or less about 50% the respondents say that CR can play an important role in discussing and finding solutions to some of social problems. The main responsibility of the CR is to make half of the respondents aware about the concept as a good number i.e. 43 % respondents said they neutral means either they are not aware about the CR project or they don't have any stand for this.

16. If training is provided, would you like to be a CR Volunteer?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|----------|--------|------------|
| 1 | Yes | 26 | 26% |
| 2 | No | 74 | 74% |
| 3 | Not sure | 0 | 0% |

Table 4.21: Willingness of listeners to become CR Volunteer

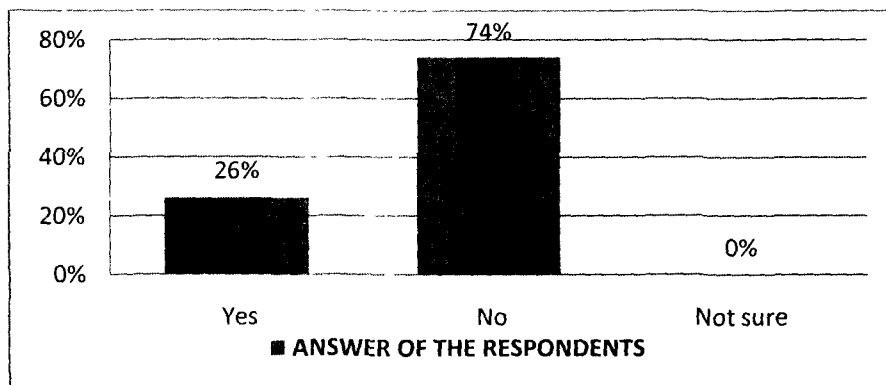


Figure 4.21: Willingness of listeners to become CR Volunteer

When it was asked if training is provided, would you like to be a CR Volunteer, 26% of the respondents replied that yes they can join the CR as a volunteer if training is provided to them, where as 74% of the respondents said no, they cannot join the CR as a volunteer even if training is provided to them. Only 2 % of the respondents said that they are not sure whether they want to be a CR volunteer or not.

17. Government should give freedom to CR for NEWS broadcast

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 13 | 13% |
| 2 | Agree | 28 | 28% |
| 3 | Neutral | 52 | 52% |
| 4 | Disagree | 6 | 6% |
| 5 | Strongly disagree | 1 | 1% |

Table 4.22 : Opinion of respondents for news broadcast by CR

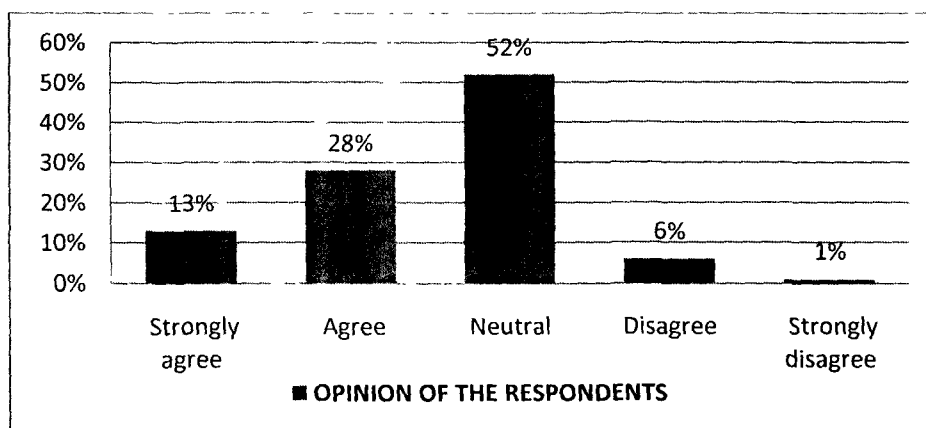


Figure 4.22 : Opinion of respondents for news broadcast by CR

Should Government give freedom to CR for news broadcast? The response given to this question indicates different levels of respondents reply, 28 % of the respondents said that they agree that Government should give freedom to CR for news broadcast, 13% of the respondents said they strongly agree with the idea of giving freedom to CR and Government should give freedom to CR for news broadcast. 52% of respondents said they are neutral whereas 6% of respondents said they disagree and Government should not give freedom to CR for news broadcast only 1 % of respondents strongly disagree and said Government should not give freedom to CR for news broadcast. Interestingly those who disagree or are neutral they may from the pool of those respondents who are not aware about CR but if the 42% of respondents want that Government should give freedom to CR for news broadcast so this should be taken care of and Government should give freedom to CR for news broadcast .

18. What should be the ratio of Entertainment and Educational component in CR Programme?

| SL. | RATIO | NUMBER | PERCENTAGE |
|-----|-----------|--------|------------|
| 1 | 50-50 | 6 | 6% |
| 2 | 60-40 | 54 | 54% |
| 3 | 70-30 | 21 | 21% |
| 4 | Can't say | 19 | 19% |

Table 4.23: Ratio of entertainment and educational programme by CR

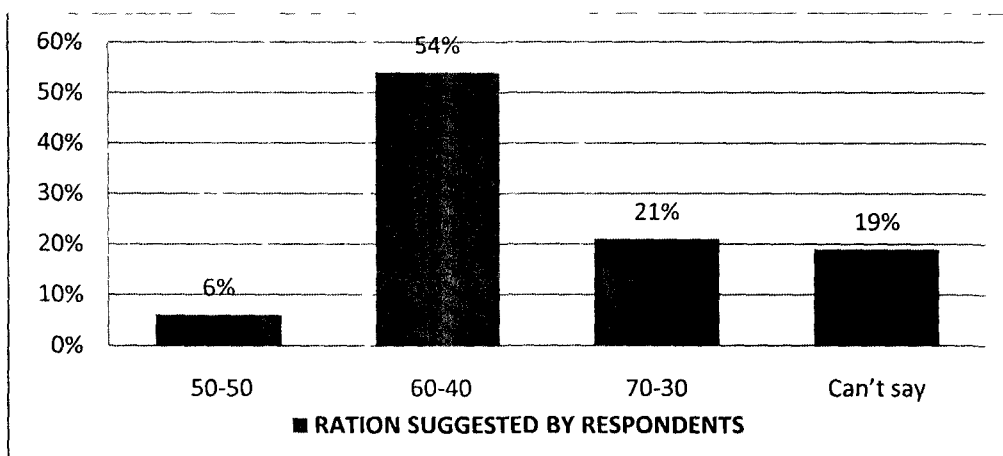


Figure 4.23: Ratio of entertainment and educational programme by CR

What should be the ratio of Entertainment and Educational component in CR Programme ? In response to the question, 54% respondents said that 60% of the content should be based on entertainment and 40% should cover the educational component. 6% of the respondents said that the ratio of entertainment and educational component should be 50-50 means there should be 50% of entertainment and 50% should be based on education. 21% of respondents said they want 70% of the content based on entertainment and only 30% of educational elements. There are 19% of respondents who said they can't say what should be the the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and CR should plan programme accordingly so that the listeners can find their interest as well.

19. CR of your locality is informative and instrumental?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 7 | 7% |
| 2 | Agree | 30 | 30% |
| 3 | Neutral | 43 | 43% |
| 4 | Disagree | 19 | 19% |
| 5 | Strongly disagree | 0 | 0% |

Table 4.24: CR as a tool of information in the broadcast area.

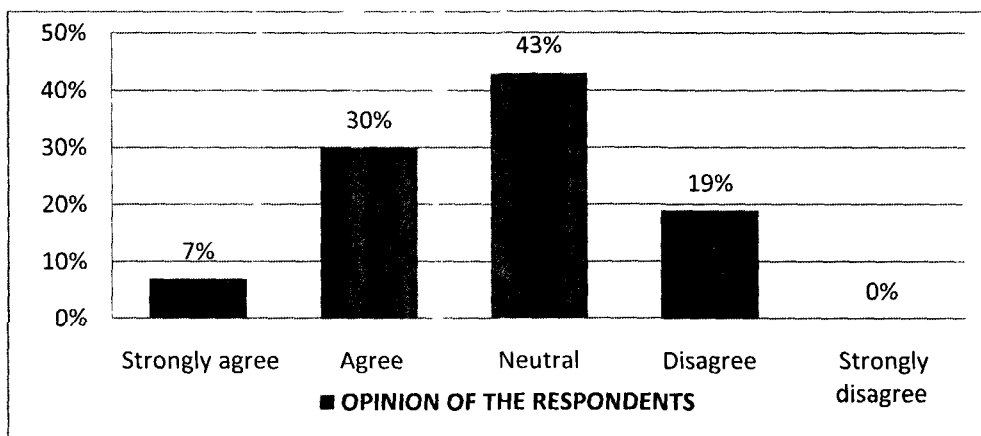


Figure 4.24: CR as a tool of information in the broadcast area.

When it was asked to the respondents as whether CR of their locality is informative and instrumental for development, 30% of respondents said that they agree that the CR of their locality is informative and instrumental for development, 7% of the respondents said that they strongly agree to this, 19% of the respondents replied that they disagree to this statement and said that the CR of their locality is neither informative nor instrumental for development whereas 43% which is almost half of the respondents said they are neutral to this statement. If we see the ratio of the respondents those who say that they disagree to this statement and those who are neutral it is almost 52% of the total respondents. So, is a very serious issue for the CR broadcasters and this issue should be addressed properly.

20. CR gives you opportunity to express your ideas and opinions?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 8 | 8% |
| 2 | Agree | 24 | 24% |
| 3 | Neutral | 45 | 45% |
| 4 | Disagree | 23 | 23% |
| 5 | Strongly disagree | 0 | 0% |

Table 4.25: CR providing opportunity to the respondents

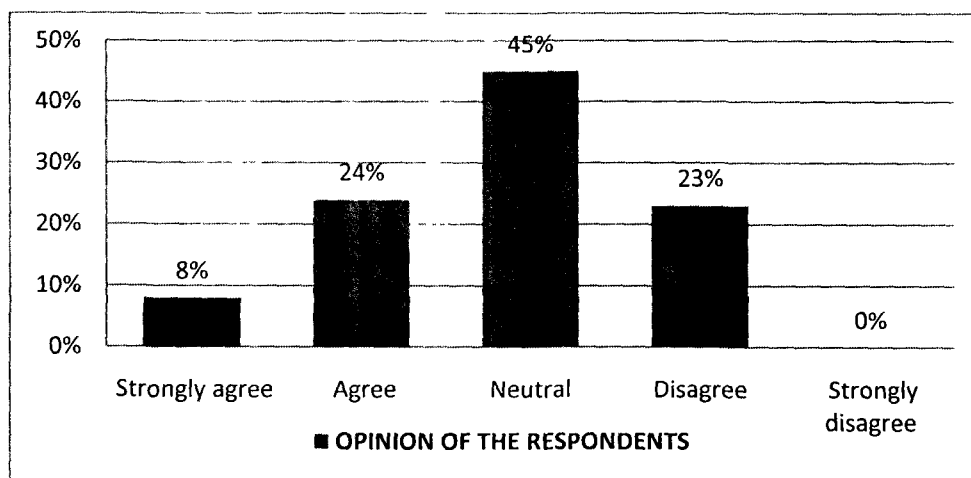


Figure 4.25: CR providing opportunity to the respondents

Does CR give you opportunity to express your ideas and opinions? In response to this question 24% of the respondents said that they agree to this statement and said yes, the CR give them opportunity to express their ideas and opinions, 8% of the respondents said that they strongly agree this where as 23 % of the respondents replied that CR does not give them opportunity to express their ideas and opinions hence they disagree , 45% of the respondents replied that they are neutral means they don't know whether CR gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion but 32% of the respondents said that they agree out that 8% of respondents support this statement strongly. Hence the CR broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions

21. CR of your locality is participatory and communicative?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 6 | 6% |
| 2 | Agree | 26 | 26% |
| 3 | Neutral | 41 | 41% |
| 4 | Disagree | 27 | 27% |
| 5 | Strongly disagree | 0 | 0% |

Table 4.26: Opinion of respondents about participatory status of CR

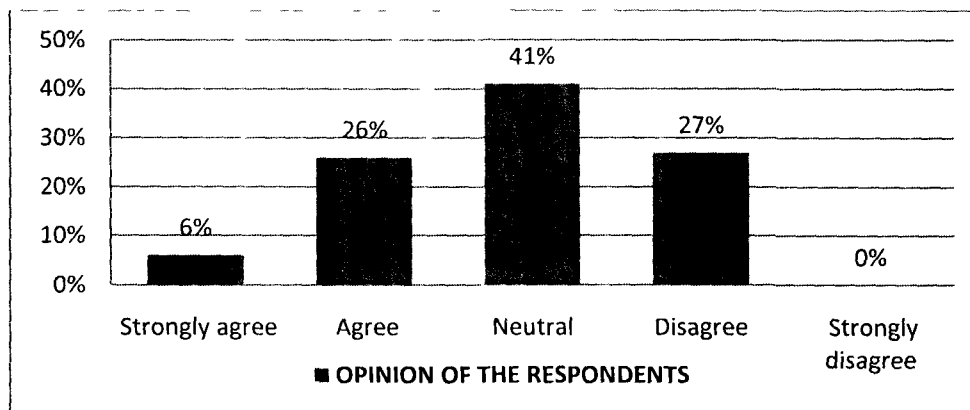


Figure 4.26: Opinion of respondents about participatory status of CR

The response given to this question indicates different levels of acceptance by the respondents, 26% of the respondents replied that they agree with the statement that the CR of their locality is participatory and communicative, 6% of the respondents said that they strongly agree that the CR of their locality is participatory and communicative, 41% of the respondent said that they are neutral and have nothing to say about this but 27% of the respondents said that they disagree with this statement and the CR of their locality is neither participatory and nor communicative. Those who strongly agree and agree to this statement that the CR of their locality is participatory and communicative can play an important role and they should be involved in planning so as to reach to the maximum number of community people of the coverage area of the CR.

Data Analysis and Findings

Respondents Profile

Out of total respondents (N=100), 51 % respondents are male and 49% are female. So more or less there was equal participation of men and women for this study. It was found from the survey data that 8% of respondents are associated with agriculture, 13% are skilled worker, 11% are wage labourer, 10 % are shopkeeper, 34 % respondents are housewives, 13% are students only 9% are government servants. So, skilled workers, wage labourers, shopkeepers and house wives make the largest group of audience for a CR and a CR should give proper representation to them.

It was found from the survey data that only 17% of respondents are illiterate, 9% are literate but not having any formal education, 17% are having education up to primary level, 31 % are having education up to matriculation, 7 % respondents are having education up to higher secondary and 19% respondents are either graduate or having equivalent degree. In this case also, if CR makes a proper utilization of its resources then the 100 % literacy can be easily achieved. As per the educational profile of the respondents the only 17% respondents are illiterate and 9% are literate without any formal education so only 26 % of the respondents need more focus for literacy and formal education which is quite easy to achieve and make the society 100% literate. But again there is a bigger challenge for the CR to serve the rest 74 % of the respondents with quality programmes so that they can feel their representation and do participate in the CR programmes regularly.

Analysis of the response

In response to the first question do you have a radio set? In response to this question, 41% respondents replied that they have a radio set while 59 % of respondents replied that they don't have a radio set. The ownership pattern of radio among the respondents reflects that even after the boom of FM broadcasting the listeners are not understanding the power of radio as a tool of communication. Although 41 % of the respondents are having radio set which is also not a very poor show but some serious introspection is needed to make radio as an important tool of mass communication.

In response to the question, how often do they listen the radio? The 55 % respondents replied that that they listen radio regularly , 13 % of the respondents said that they listen

radio 3 or 4 times in a week , 2 % said they listen radio at least once in a week , 2 % respondents said that they listen radio occasionally and 28 % of the respondents said that they never listen to radio. At a glance if we see the overall listenership of radio in this area then we find that the large number of respondents which comes about 72% are listening radio either regularly or once a week, it is the responsibility of CR to serve their interest and present better programmes. If the 28% respondents are not listening radio programme then again it is a challenge and government as well as the educational institute running CR should plan their programme accordingly so to reach maximum number of the listeners .

Out of total respondents those who listen radio, 71% of respondent said that they listen radio between 2 to 4 hours, 28% respondents listen radio less than one hour and 1% of respondents listen to radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are devoting their time and they want listen to them so they should plan their plan their programme accordingly.

Out of the respondents those who listen radio, 57% of respondent said that they listen to radio at their home, 14% respondents said that they listen radio at tea shops , 29% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen radio in either in their car or at the working place.

When the respondents are asked as to what are the programmes actually they prefer to listen, the responses given to this question indicates different levels of preference of programmes. Interestingly 94% of respondents said that they prefer to film music, 51% of respondents said they listen to folk music, 25 % said they like bhakti sangeet, 8% of respondents prefer to listen kisan vani, 54% respondents listen to news, 26% listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than this programmes. So the data shows that 94% respondent are using radio for intertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest CR broadcaster should include film music to their programme as an important

elements so that they can cover more listenership. Other than film music 51% respondents prefer to listen to folk music and 26% of respondents are listening to programmes related to women and children which is also a good number and programmes should be planned keeping the listeners to their mind.

When the respondents were asked if they have heard of CR, only 41 % of the respondents replied that they are aware about CR and 59% of respondents said that they have not heard about CR and even they are not aware about such activities going on in their locality or in their area. So this is a big challenge for the CR of this area to take it as a challenge and launch an awareness campaign for the general people. To make them aware about CR and inspire them for listening to CR.

In response to this question 52 % of the respondents said that they got the information about CR through his/ her friends, 39% of the respondents said that they got this information through the volunteers associated to CR project and they have visited them, 5% of respondents replied that they got the information about CR through the school teacher and almost equal number of the respondents replied that they got information about CR from Panchayat Pradhan. So, awareness programme for CR can be planned keeping this information in mind that friends and volunteers related to CR project can be a great source of information and this source should be taken care properly.

When the respondents are asked as to how often they listen to CR, only 13 % of the respondents said that they listen CR daily, 18% informed that they listen CR more than thrice a week, 7% of respondents said that they listen more than once a week. 62 % of the respondents said they never listen to CR. As the big number of respondents said they never listen to CR it reflects that they are not aware about the CR and this is a great challenge for the CR broadcaster to make the large number of audience aware about CR and its broadcast. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the CR programme it is impossible to make the society a developed society.

In response to the question, why do they prefer this station over the others available in their area, only 13% of respondents said that they prefer to listen CR because of music choice, 37% of the respondents said they prefer to listen the CR because of quality of presenters,

55% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 68% of the respondents informed that they prefer to listen to this station because of the involvement of the CR with local community, 37% of the respondents prefer this radio channel because of the quality of presenter, 21% of the respondents prefer because of the reception quality in their area. So, majority of the respondents those who listen to CR they prefer CR either for the quality of presenter or because of the relevance of or the CR is having its involvement with the local community. Here the CR broadcaster may take the clue and can plan their programme accordingly so that more of the listeners are attracted and they get proper benefit out of the broadcast.

When the respondents are asked as if they don't listen to CR, what is the reason, 90% respondents replied they are not aware about a CR and whereas 8% of respondents said that CR broadcast it not relevant for them that is why they don't listen CR, 19% of respondent said there are different other reasons like lack of time, lack of radio sets, etc . As it is seen that a big number of respondents which comprises almost of 90% respondents are not aware about the CR of their locality so it is the high time for the CR broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where CR broadcasting is going on.

In response to the question if they have participated in the CR programme 84% of the respondents said that they have never participated in the CR programme only 16 % of the respondents said that they have participated in the CR programme. Here also we see a big gap between the respondents who have participated in the CR programme and those who have not participated. So for the successful CR movement a huge number of people are to be contacted and they have to be given opportunity to partipate in the CR programme. Unless there are peoples participation the CR movement will not be successful. The CR broadcasting is one of the examples of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

Out of the respondents those who replied that they have participated in the CR programme, when it was asked to them that what are the programmes in which they have participated , 31% of the respondents said that they have participated in the discussion programme, 31% of the respondents said they have participated in the folk song and 31% of the respondents

said that they have participated in the interview, 6% of the respondents said they have participated in some drama programme. Interestingly the ratio of participation in folk song, discussion, and interview are similar. At least few of them are exposed to drama as well. But other than this there are a long list of radio formats like radio talk , feature, etc in which people of community can given space and the participation can be enhanced to make the CR broadcasting a successful tool for development.

When the respondents are asked as to whether the listening of CR has helped them 36 % of the respondents said yes , they have been benefitted by listening CR but 64% of the respondents replied that CR has not helped them in any case. When it was asked if the CR has helped them then up to what extend it has helped them 78% of the respondents said the CR have helped them up to some extent whereas 23 % of the respondents said that CR has helped them up to the maximum extent. So, there is a clear picture that CR is helpful tool for the community either up to some extent or up to maximum extent. So, if this tool of communication is strengthen properly for the benefit of the common people, people will get benefit out of the CR broadcast .

In response to the question, does the community has brought development in their area? In response to this, 10 % of the respondents replied that they strongly agree that CR has brought development in their area, 31 % of the respondents said that they do agree that CR has brought development in their area whereas 51% of the respondents said they are neutral and 8 % of the respondents disagree that community radio has brought development in their area. Overall picture is satisfactory as because almost 41% of the respondents are accepting that CR has brought development in their area. So, CR has the potential and can play a very vital role in bringing development in their area.

Was it difficult to get information without a CR? In response to this question, 21% of the respondents said that they agree that without the CR it was difficult for them to get information, 7 % of the respondents said that they strongly agree that without a CR it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a CR it was difficult to get information. 56% of the respondents are neutral whereas 16% of the respondents disagree that without a CR it was difficult to get information. So the gap between the broadcaster

and community is very much distinct and for the successful broadcasting of CR the gap is to be shortened so as to optimize the benefit of CR among the community dwellers.

In response to the question that CR can play an important role in discussing and finding solutions to some of social problems, 30 % of respondents said they agree that CR can play an important role in discussing and finding solutions to some of social problems, 16 % of the respondents said they strongly agree that CR can play an important role in discussing and finding solutions to some of social problems whereas 43 % of the respondents are neutral and 11 % of respondents disagree that CR can play an important role in discussing and finding solutions to some of social problems. So, more or less about 50 % the respondents say that CR can play an important role in discussing and finding solutions to some of social problems. The main responsibility of the CR is to make half of the respondents aware about the concept as a good number i.e. 43 % respondents said they neutral means either they are not aware about the CR project or they don't have any stand for this.

When it was asked if training is provided, would you like to be a CR Volunteer, 26% of the respondents replied that yes they can join the CR as a volunteer if training is provided to them, whereas 74% of the respondents said no, they cannot join the CR as a volunteer even if training is provided to them. Only 2 % of the respondents said that they are not sure whether they want to be a CR volunteer or not.

Should Government give freedom to CR for news broadcast? The response given to this question indicates different levels of respondents reply, 28 % of the respondents said that they agree that Government should give freedom to CR for news broadcast, 13% of the respondents said they strongly agree with the idea of giving freedom to CR and Government should give freedom to CR for news broadcast. 52% of respondents said they are neutral whereas 6% of respondents said they disagree and Government should not give freedom to CR for news broadcast only 1 % of respondents strongly disagree and said Government should not give freedom to CR for news broadcast. Interestingly those who disagree or are neutral they may be from the pool of those respondents who are not aware about CR but if the 42% of respondents want that Government should give freedom to CR for news broadcast so this should be taken care of and Government should give freedom to CR for news broadcast.

What should be the ratio of Entertainment and Educational component in CR Programme ? In response to the question, 54% respondents said that 60% of the content should be based on entertainment and 40% should cover the educational component. 6% of the respondents said that the ratio of entertainment and educational component should be 50-50 means there should be 50% of entertainment and 50% should be based on education. 21% of respondents said they want 70% of the content based on entertainment and only 30% of educational elements. There are 19% of respondents who said they can't say what should be the the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and CR should plan programme accordingly so that the listeners can find their interest as well.

When it was asked to the respondents as whether CR of their locality is informative and instrumental for development, 30% of respondents said that they agree that the CR of their locality is informative and instrumental for development, 7% of the respondents said that they strongly agree to this, 19% of the respondents replied that they disagree to this statement and said that the CR of their locality is neither informative nor instrumental for development where as 43% which is almost half of the respondents said they are neutral to this statement. If we see the ratio of the respondents those who say that they disagree to this statement and those who are neutral it is almost 52% of the total respondents. So, is a very serious issue for the CR broadcasters and this issue should be addressed properly.

Does CR give you opportunity to express your ideas and opinions? In response to this question 24% of the respondents said that they agree to this statement and said yes, the CR give them opportunity to express their ideas and opinions, 8% of the respondents said that they strongly agree this where as 23 % of the respondents replied that CR does not give them opportunity to express their ideas and opinions hence they disagree , 45% of the respondents replied that they are neutral means they don't know whether CR gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion but 32% of the respondents said that they agree out that 8% of respondents support this statement strongly. Hence the CR broadcaster should take note of

this and they should give opportunity to the community people to express their ideas and opinions

The response given to this question indicates different levels of acceptance by the respondents, 26% of the respondents replied that they agree with the statement that the CR of their locality is participatory and communicative, 6% of the respondents said that they strongly agree that the CR of their locality is participatory and communicative, 41 % of the respondent said that they are neutral and have nothing to say about this but 27% of the respondents said that they disagree with this statement and the CR of their locality is neither participatory and nor communicative. Those who strongly agree and agree to this statement that the CR of their locality is participatory and communicative can play an important role and they should be involved in planning so as to reach to the maximum number of community people of the coverage area of the CR.

When the respondents are asked if the CR of their locality is effective in delivering information , a higher percentage of respondents constituting 55% , replied they can't say about this, they don't have any idea, 27% of the respondents said that the CR of their locality is effective in delivering information, 3% of the respondents said that it is very effective and the CR of their locality effectively delivering information to them, 8% of the respondents said it is less effective and the CR of their locality is not effectively delivering information to them where as 7% of the respondents replied that the CR of their locality is average in delivering information. The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 30% of the respondents replied that the CR of their locality is effective in delivering information out of which 3% of the respondents said the CR of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting.

5.5: Overall Response and Data Analysis

PROFILE OF THE RESPONDENTS

1. Sex

| SEX | NUMBER | PERCENTAGE |
|--------|--------|------------|
| MALE | 219 | 54.75= 55% |
| FEMALE | 177 | 44.25= 45% |

Table 5.1: Sex Ratio of the respondents

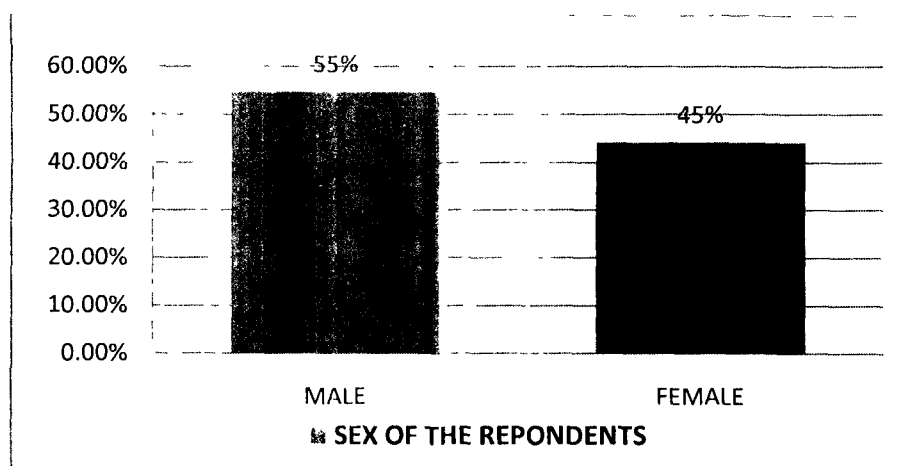


Figure 5.1: Sex Ratio of the respondents

Figure shows that the out of the total number of respondents (N= 400), 55 % respondents are male and 45% are female. So, more or less there is equal participation of men and women in this study.

2. Occupation of the respondents

| SL. | OCCUPATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Farmer | 17 | 4.25% |
| 2 | Skilled worker | 48 | 12% |
| 3 | Wage laborer | 44 | 11% |
| 4 | Shop keeper | 41 | 10.25% |
| 5 | House wife | 116 | 29% |
| 6 | Student | 80 | 20% |
| 7 | Govt. servant | 33 | 8.25% |
| 8 | Others (Specify) | 21 | 5.25% |

Table 5.2: Occupation of the respondents

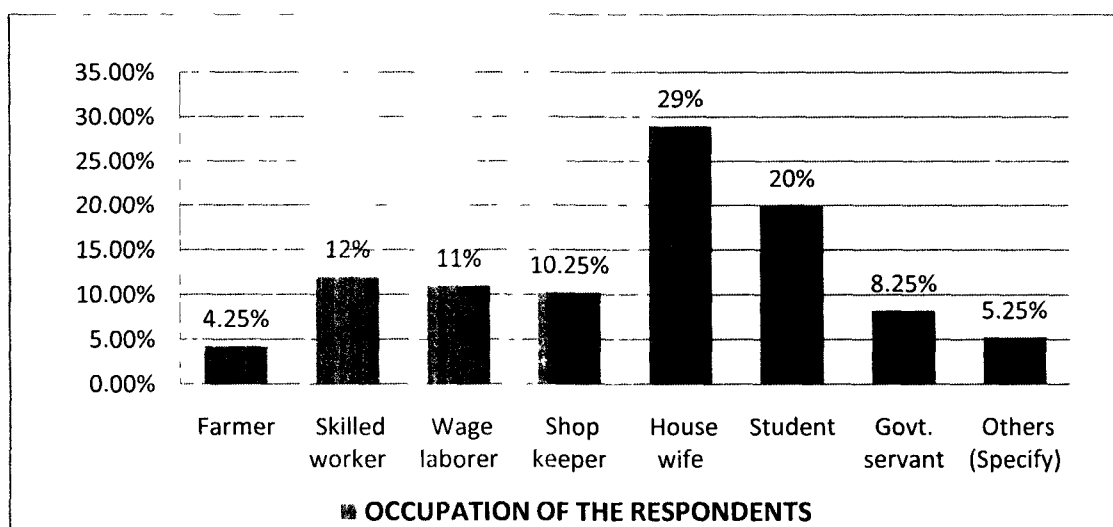


Figure 5.2: Occupation of the respondents

It was found from the survey data that 4.25% of respondents are farmers, 12% are skilled workers, 11% are wage labourers, 10.25% are shopkeepers, 29 % respondents are housewives, 20% are students only 8% are government servants and 5.25% of respondents are representing other than these groups of respondents. Here it is seen that 29% of the respondents are housewives. So if the broadcaster's think of radio programme and its listenership special attention should be given to this group and programmes should be framed accordingly.

3. Educational profile of the respondents

| SL. | EDUCATIONAL QUALIFICATION | NUMBER | PERCENTAGE |
|-----|----------------------------------|--------|------------|
| 1 | Illiterate | 57 | 14.25% |
| 2 | Literate but no formal education | 44 | 11% |
| 3 | Up to primary level | 51 | 12.75% |
| 4 | Up to matric | 108 | 27% |
| 5 | Up to HSC | 46 | 11.5% |
| 6 | Graduation or equivalent | 100 | 25% |

Table 5.3: Educational profile of the respondents

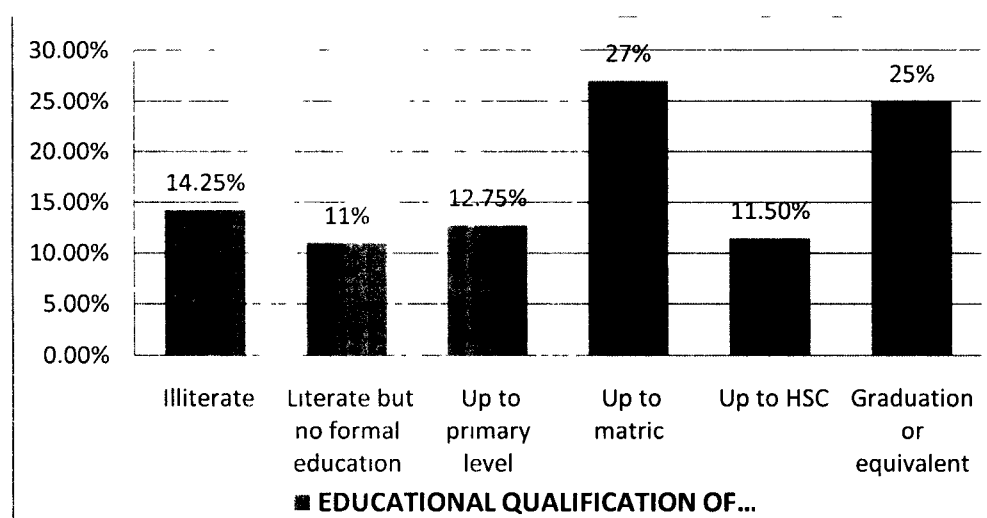


Figure 5.3: Educational profile of the respondents

It was found that 14% of respondents are illiterates, 11% are literates but not having any formal education, 13% are having education up to primary level, 27% are having education up to matriculation, 12% respondents are having education up to higher secondary and 25% respondents are either graduate or having equivalent degree. So, if CR makes a proper utilization of its resources then the 100% literacy can be easily achieved. As per the educational profile of the respondents the only 14% respondents are illiterate and 11% are literate without any formal education so altogether only 25 % of the respondents need more focus for literacy and formal education which is quite easy to achieve and make the society 100% literate. But there is a bigger challenge for the CR to serve the 75% respondents with quality programmes so that they can see their representation and do participate in the CR programmes regularly.

RESPONSE OF THE RESPONDENTS

1. Do you have a radio set?

| Sl. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 171 | 41.75% |
| 2 | No | 229 | 57.25% |

Table 5.4: Ownership of Radio Set

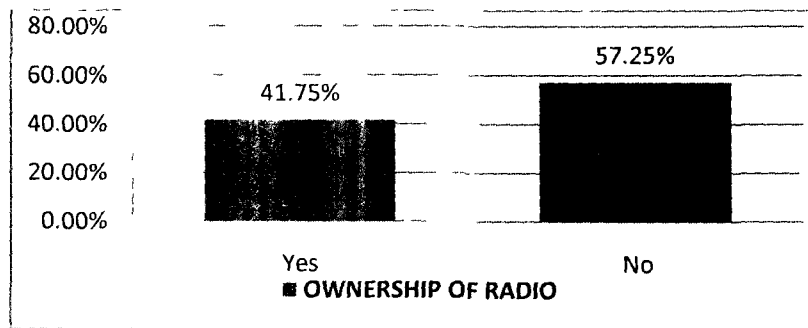


Figure 5.4: Ownership of Radio Set

In response to the first question, 42% respondents replied that they have a radio set while 58% of respondents replied that they don't have a radio set. The ownership pattern of radio among the respondents reflects that even after the boom of FM broadcasting the listeners are not taking radio as a tool of communication. Although 42% of the respondents are having radio set but some serious introspection is needed to make radio as an important tool of mass communication.

2. How often you listen to the radio?

| SL. | FREQUENCY OF LISTENING | NUMBER | PERCENTAGE |
|-----|------------------------|--------|------------|
| 1 | Daily | 197 | 49.25% |
| 2 | 3-4 times a week | 71 | 17.75% |
| 3 | Once a week | 10 | 2.5% |
| 4 | Never | 109 | 27.25% |
| 5 | Occasionally | 13 | 3.25% |

Table 5.5: Listening pattern of Radio

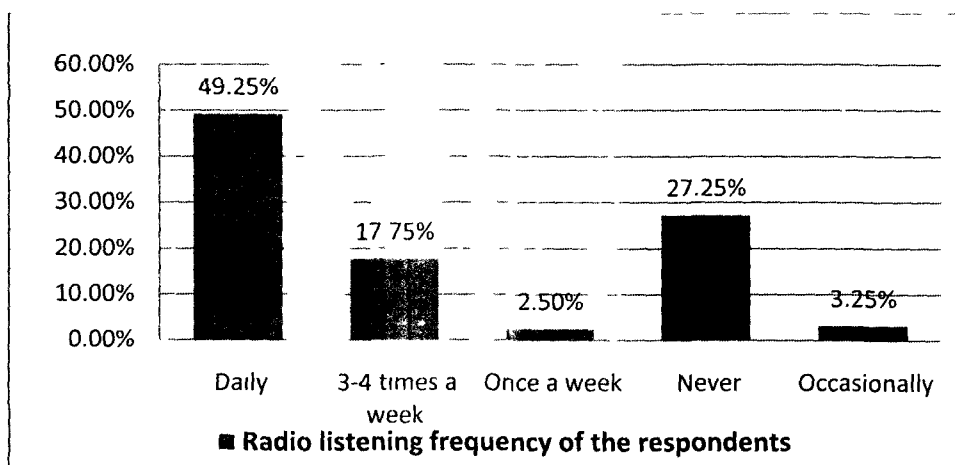


Figure 5.5: Listening pattern of Radio

In response to the question, how often do they listen the radio, 49% respondents replied that that they listen radio regularly, 18% of the respondents said that they listen radio 3 or 4 times in a week, 3% said they listen radio at least once in a week, 4% respondents said that they listen radio occasionally and 28% of the respondents said that they never listen radio. As the large number of respondents i.e. 72% are listening radio either regularly or once a week, it is the responsibility of CR to serve their interest and present better programmes. If the 28% respondents are not listening radio programme then again it is a challenge and government as well as the educational institute running CR should plan their programme accordingly so to reach maximum number of the listeners .

3. How many hours a day you spend listening to Radio?

| SL. | DURATION | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | 2-4 hours | 181 | 62% |
| 2 | 4-6 hours | 16 | 5% |
| 3 | 6-8 hours | 7 | 2% |
| 4 | Less than 1 hour | 87 | 30% |

Table 5.6 : Listening hours of Radio of respondents

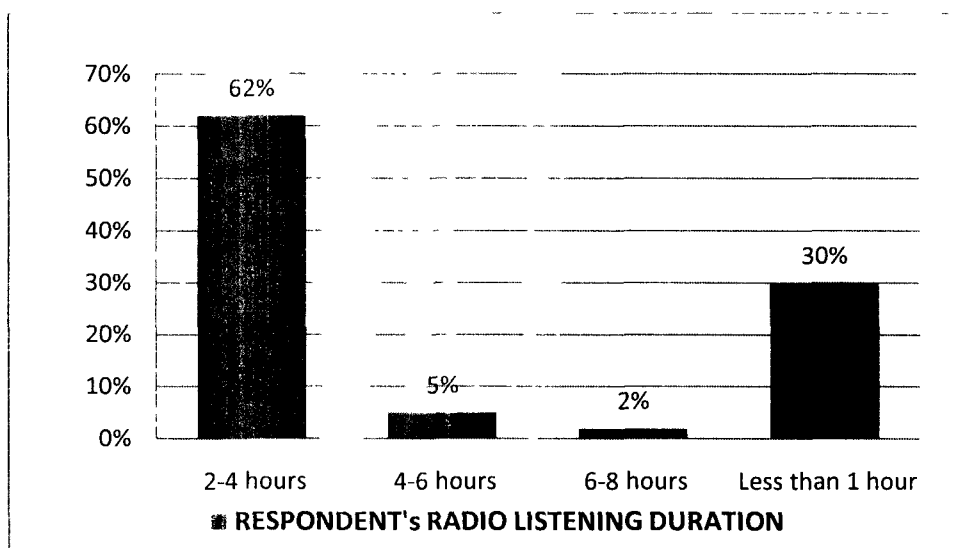


Figure 5.6 : Listening hours of Radio of respondents

When it was asked to the respondents about their listening hours of radio, 62% of respondent said that they listen radio between 2 to 4 hours, 5% respondents said that they listen to radio between 4 to 6 hours, 30% respondents listen to radio less than one hour and 2% of respondents said they listen radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are listening to them so they should plan their plan their programme accordingly.

4. Where do you usually listen to radio?

| SL. | PLACE | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Home | 164 | 56% |
| 2 | Chaupal | 2 | 01% |
| 3 | Tea shop | 42 | 14% |
| 4 | Others (Specify) | 84 | 29% |

Table 5.7 : Place of Radio listening by the respondents

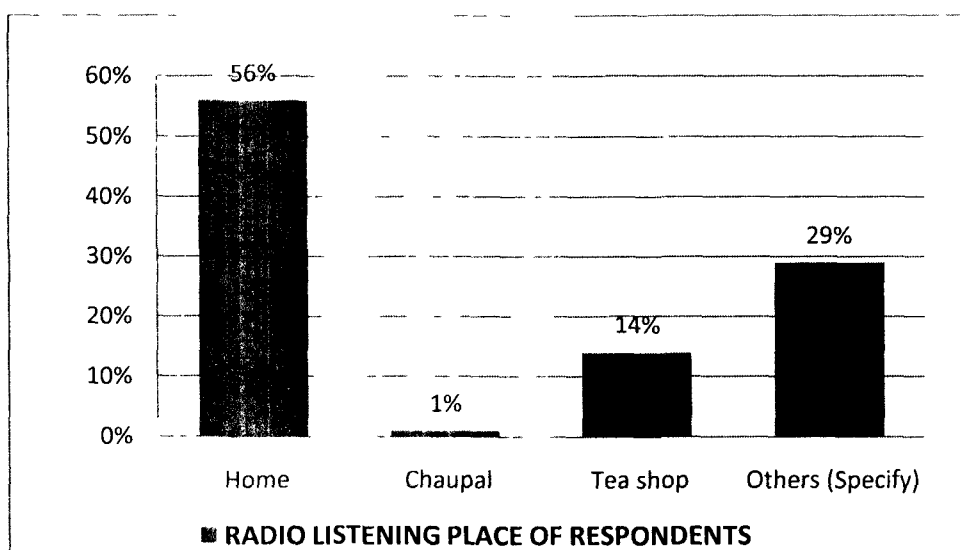


Figure 5.7 : Place of Radio listening by the respondents

Out of the respondents those who listen radio, 56% of respondent said that they listen to radio at their home, 14% respondents said that they listen radio at tea shops, 1% of the respondents said they listen to radio at chaupal, 29% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen to radio either in their car or at the working place.

5. What are the programmes you listen?

| SL. | PROGRAMME TYPE | NUMBER | PERCENTAGE |
|-----|-------------------------------|--------|------------|
| 1 | Folk Music | 141 | 48% |
| 2 | Film Music | 264 | 91% |
| 3 | Bhakti Sangeet | 57 | 20% |
| 4 | Kisan Vani | 33 | 11% |
| 5 | NEWS | 142 | 49% |
| 6 | Programme for women and child | 83 | 28% |
| 7 | Others (Specify) | 9 | 3% |

Table 5.8 : Listening preferences of Radio by the respondents

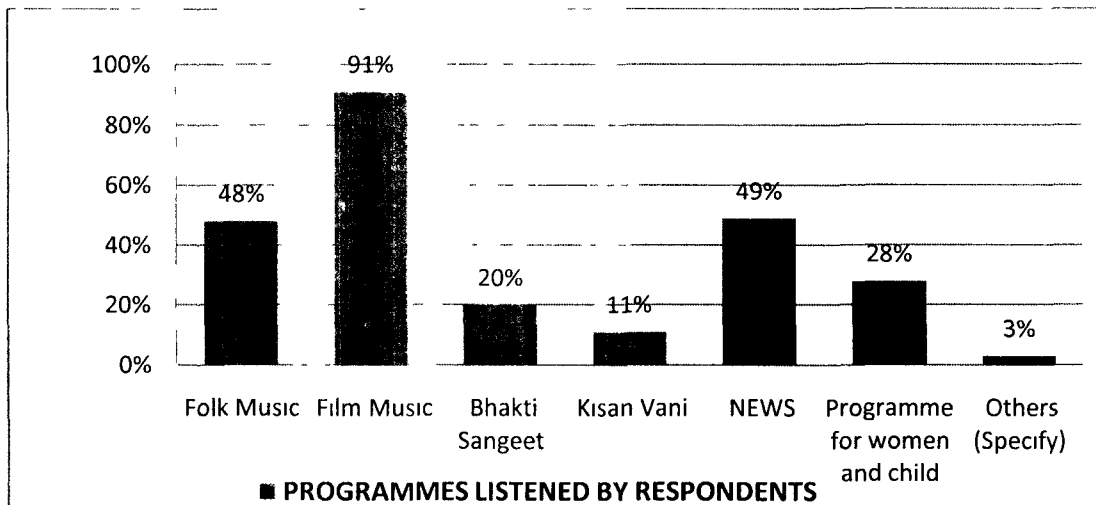


Figure 5.8 : Listening preferences of Radio by the respondents

When the respondents are asked as to what are the programmes actually they prefer to listen, the responses given to this question indicates different levels of preference of programmes. Interestingly 91% of respondents said that they prefer to film music, 48% of respondents said they listen to folk music, 20% said they like bhakti sangeet, 11% of respondents prefer to listen kisan vani, 49% respondents listen to news, 28 % listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than this programmes. So the data shows that 91% respondent are using radio for entertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest CR broadcaster should include film music to their programme as an important elements so that they can cover more listenership. Other that film music 48% respondents prefer to listen to folk music and 28% of respondents are listening to programmes related to women and children which is also a good number and programmes should be planned keeping the listeners to their mind.

6. Have you heard about CR?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 176 | 44% |
| 2 | No | 224 | 56% |

Table 5.9 : Awareness among the respondents about CR

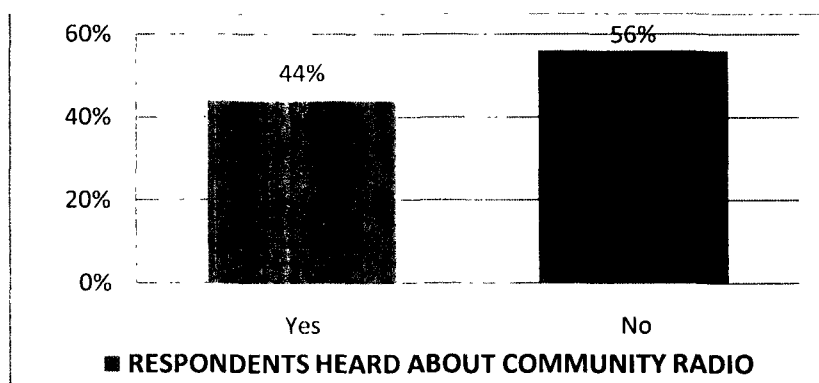


Figure 5.9 : Awareness among the respondents about CR

When the respondents are asked if they have heard of CR, 44% of the respondents replied that they are aware about CR and 56 % of respondents said that they have not heard about CR and even they are not aware about such activities going on in their locality or in their area. So this is a big challenge for the CR of this area to take it as a challenge and launch an awareness campaign for the general people. CR is one of the tools of participatory communication and is known as alternative media so the awareness level of the CR can make a specific and desired change in the society.

7. How you come to know about CR Station?

| SL. | SOURCE | NUMBER | PERCENTAGE |
|-----|---------------------------|--------|------------|
| 1 | Through Panchayat Pradhan | 6 | 3.41% |
| 2 | Through School teacher | 10 | 5.68% |
| 3 | Through friend | 97 | 55.11% |
| 4 | Through village volunteer | 63 | 35.80% |

Table 5.10: Source of information about CR

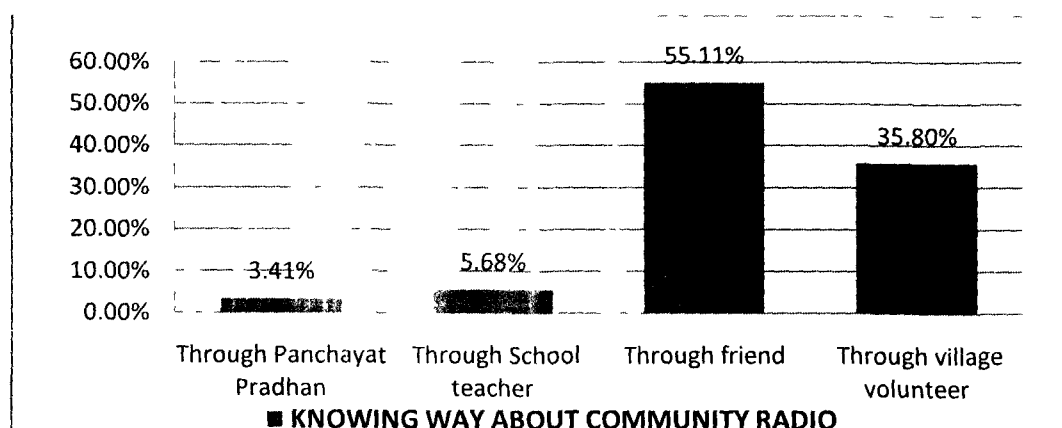


Figure 5.10: Source of information about CR

In response to this question out of those respondents who have heard about CR and are aware about CR 55% of the respondents said that they got the information about CR through his/ her friends, 36% of the respondents said that they got this information through the volunteers associated to CR project and they have visited them, 6% of respondents replied that they got the information about CR through the school teacher and 3% got the information from other source. So, awareness programme for CR can be planned keeping this information in mind that friends and volunteers related to CR project can be a great source of information and this source should be taken care properly.

8. How often do you listen to CR?

| SL. | FREQUENCY OF LISTENING | NUMBER | PERCENTAGE |
|-----|-------------------------|--------|------------|
| 1 | Daily | 80 | 20% |
| 2 | More than thrice a week | 50 | 12.5% |
| 3 | More than once a week | 32 | 8% |
| 4 | Never | 233 | 58.25% |
| 5 | Occasionally | 5 | 1.25% |

Table 5.11: Listening pattern of CR

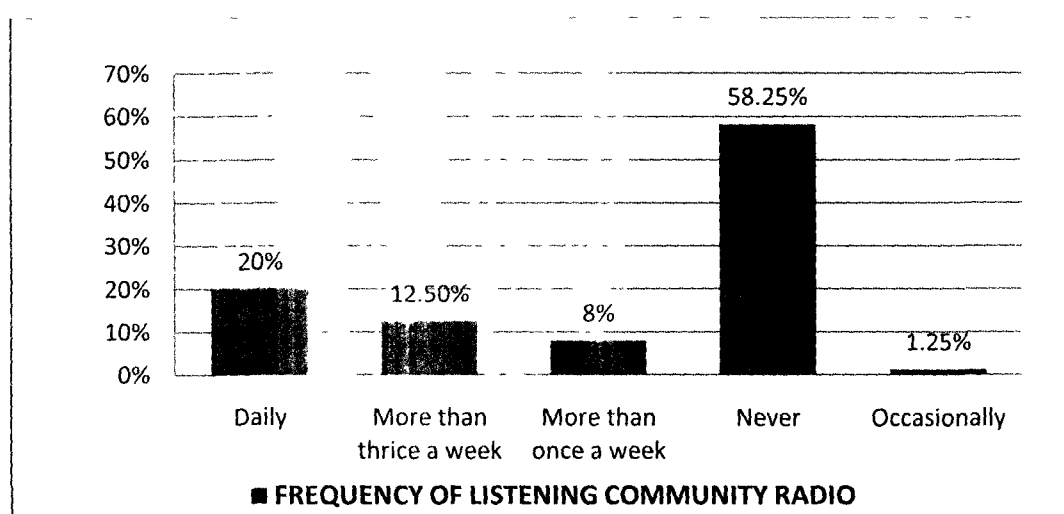


Figure 5.11: Listening pattern of CR

When the respondents are asked as to how often they listen to CR, 20% of the respondents said that they listen CR daily, 13% informed that they listen CR more than thrice a week, 8% of respondents said that they listen more than once a week. 1% of respondents said they listen to CR occasionally. As a big number of respondents are not aware about the CR as 58% respondents said they never listen to CR, so this is a great challenge for the CR broadcaster. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the CR programme it is impossible to make the society a developed society.

9. Why do you prefer this station over the others in your area?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|--|--------|------------|
| 1 | Music choice | 46 | 28% |
| 2 | On air personalities | 3 | 2% |
| 3 | Quality of the presenters | 46 | 28% |
| 4 | The best reception in your area | 41 | 25% |
| 5 | The relevance of the contents | 73 | 44% |
| 6 | The station involvement with the local community | 91 | 54% |
| 7 | Other (Please specify) | 1 | 1% |

Table 5.12: Preference of listening CR

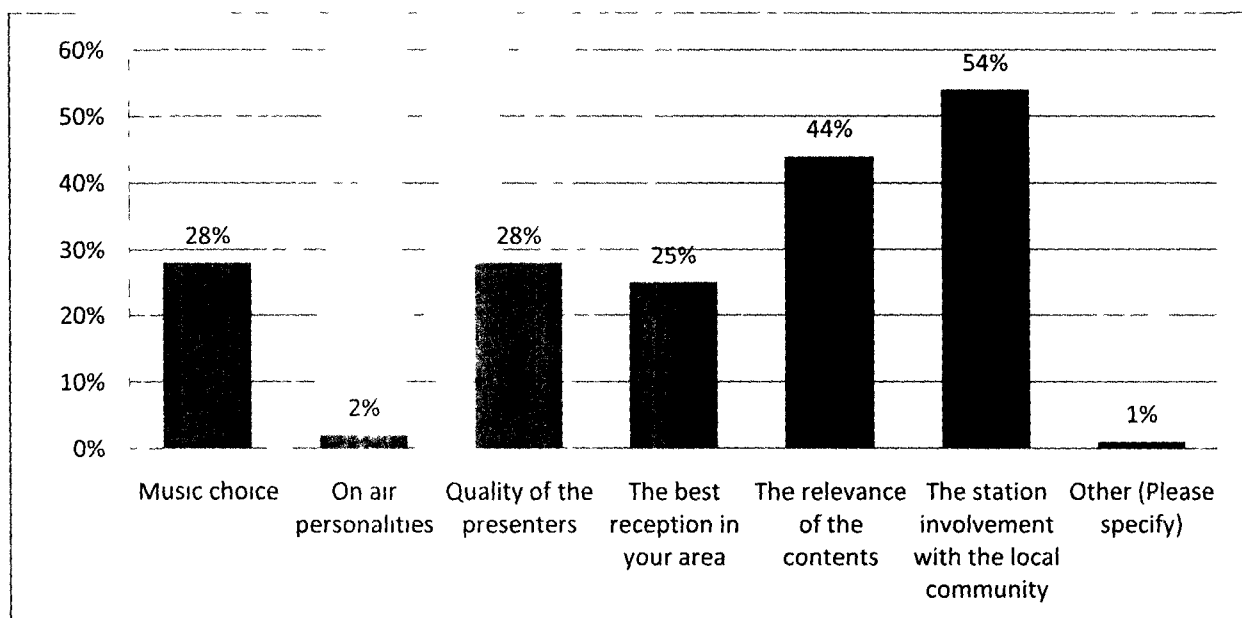


Figure 5.12: Preference of listening CR

In response to the question, why do they prefer this station over the others available in their area, 28% of respondents said that they prefer to listen CR because of music choice, 28% of the respondents said they prefer to listen the CR because of quality of presenters, 44% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 54% of the respondents informed that they prefer to listen to this station because of the involvement of the CR with local community. So, majority of the respondents those who listen CR they prefer CR either for music choice or because of contents which is relevant to then or the CR is having its involvement with the local community. Here the CR broadcaster may take the clue and can plan their programme accordingly so that more of the listeners are attracted and they get proper benefit out of the broadcast.

10. If you do not listen to CR, why?

| SL. | REASON | NUMBER | PERCENTAGE |
|-----|---|--------|------------|
| 1 | Unaware about CR Station | 197 | 84% |
| 2 | I prefer listening to the stations I am familiar with | 20 | 9% |
| 3 | Music | 2 | 1% |
| 4 | Lack of relevance to you | 22 | 9% |
| 5 | Quality of broadcast | 2 | 1% |
| 6 | Commercials | 1 | 1% |
| 7 | Lack of variety | 9 | 4% |
| 8 | Other (Please specify) | 48 | 21% |

Table 5.13: Reason for not listening CR

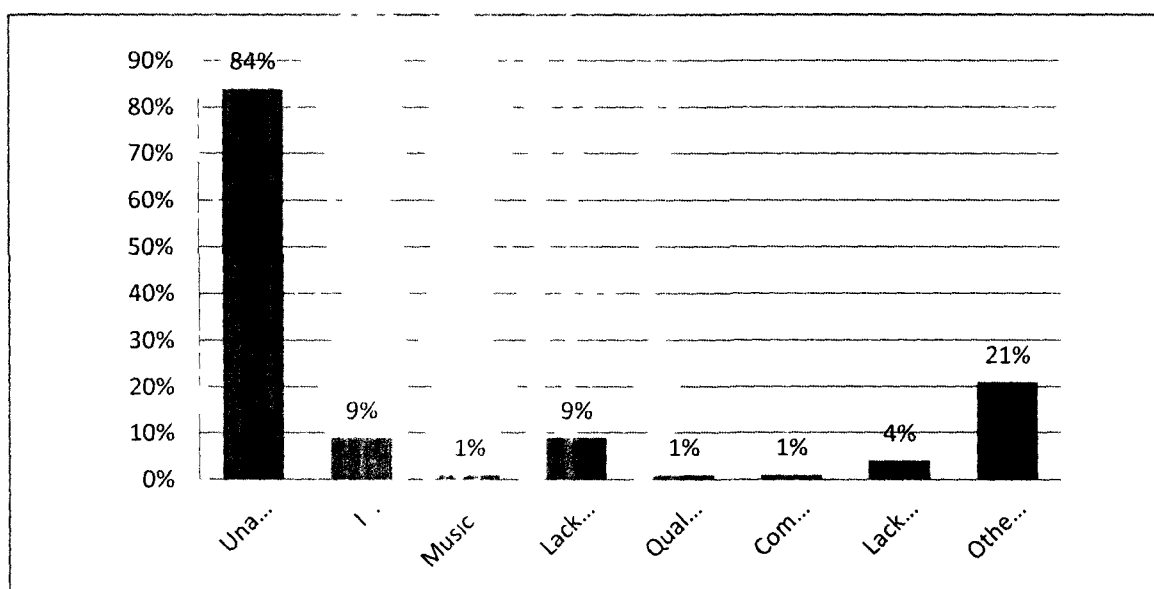


Figure 5.13: Reason for not listening CR

When the respondents are asked as if you do not listen to CR, what is the reason, 84% respondents replied they are not aware about a CR and whereas 9% respondents said that they prefer to listen other radio channel, 9% of respondents said that CR broadcast it not relevant for them that is why they don't listen CR. 1% of respondent said due to music quality they don't listen to CR, 4% of respondents said due to lack of variety of programmes they don't listen to CR. As it is seen that a big number of respondents which comprises almost of 84% respondents are not aware about the CR of their locality and this seems to be the basic reason so as that listeners are not listen to CR. So it is the high time for the CR broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where CR broadcasting is going on.

11. Have you ever participated in CR programme?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 56 | 14% |
| 2 | No | 344 | 86% |

Table 5.14: Participation in CR programme

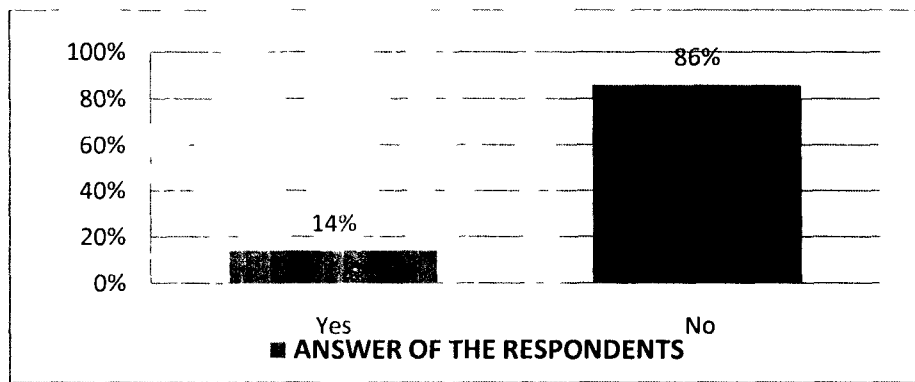


Figure 5.14: Participation in CR programme

In response to the question if they have participated in the CR programme 86% of the respondents said that they have never participated in the CR programme only 14% of the respondents said that they have participated in the CR programme. Here we see a big gap between the respondents who have participated in the CR programme and those who have not participated. So for the successful CR movement a huge number of people are to be contacted and they have to be given opportunity to participate in the CR programme. Unless there are peoples participation the CR movement will not be successful. The CR broadcasting is one of the examples of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

If yes, what was the Programme in which you participated?

| SL. | PROGRAMME | NUMBER | PERCENTAGE |
|-----|------------------|--------|------------|
| 1 | Radio | 2 | 3.57% |
| 2 | Folk Song | 13 | 23.21% |
| 3 | Discussion | 25 | 44.64% |
| 4 | Drama | 4 | 7.14% |
| 5 | Interview | 15 | 26.79% |
| 6 | Others (Specify) | 3 | 5.36% |

Table 5.15: Details of participation in CR programme

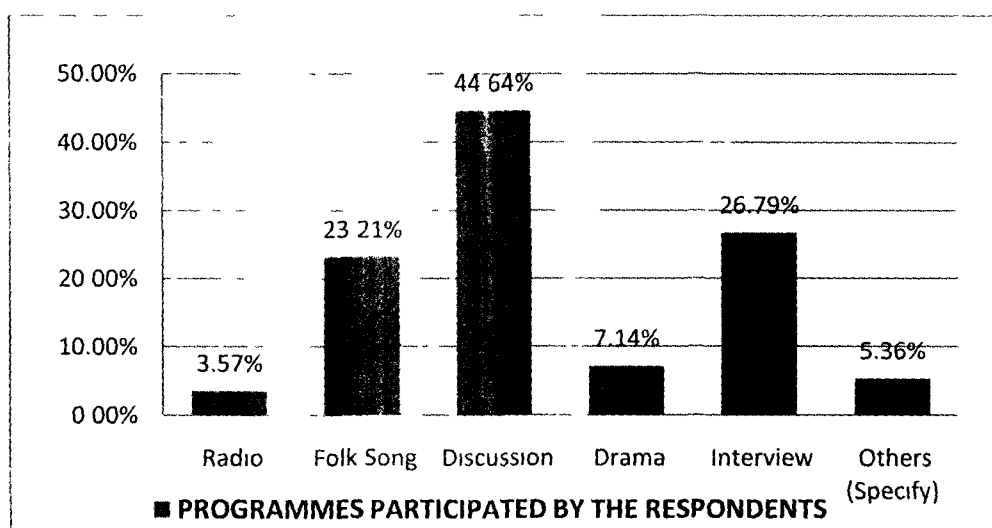


Figure 5.15: Details of participation in CR programme

Out of the respondents those who replied that they have participated in the CR programme, when it was asked to them that what are the programmes in which they participated, 45% of the respondents said that they have participated in the discussion programme, 23% of the respondents said they have participated in the folk song and 27% of the respondents said that they have participated in the interview, 4% of the respondents said they that participated in talk programme. If we see the trends of participation of community in different programmes of CR then we find that maximum people those who have participate they say that they have participated in discussion, folk music, drama and interviews. Maximum participation is in discussion, folk music, and interviews so what about other format of radio broadcasting? This question is relevant at this point where the CR broadcaster should focus and maximum people of the community can be given space participation can be enhanced to make the CR broadcasting a successful tool for development.

12. Does listening CR helps you?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|--------|--------|------------|
| 1 | Yes | 161 | 40.25% |
| 2 | No | 239 | 59.75% |

Table 5.16: Impact of listening CR programme

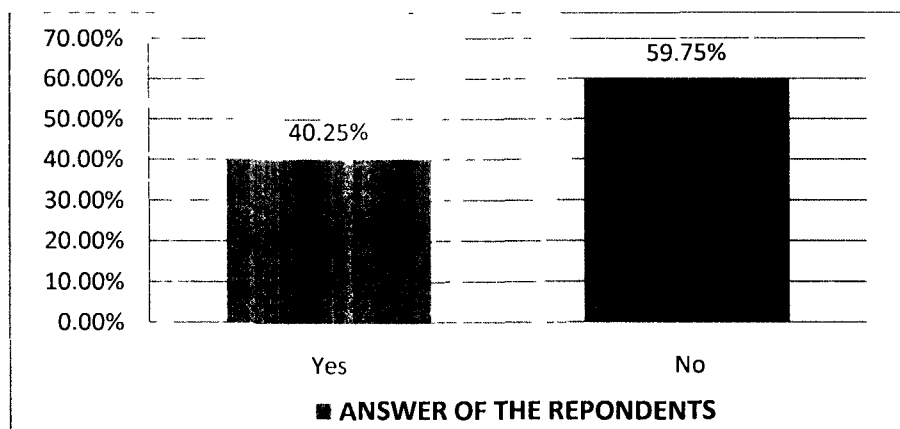


Figure 5.16: Impact of listening CR programme

When the respondents are asked as to whether the listening of CR has helped those 40.25% of the respondents said that they have been benefitted by listening CR while 59.75% of the respondents replied that CR has not helped them in any case. If listening to community is not helpful to the bigger group then there must some major problem either in planning or in execution of the same. As the nature of the CR is participatory so participation of the bigger group in CR programme can make it more useful and meaningful.

If yes, up to what extent?

| SL. | AMOUNT OF HELP | NUMBER | PERCENTAGE |
|-----|----------------------|--------|------------|
| 1 | Up to some extent | 110 | 68.32% |
| 2 | Up to maximum extent | 35 | 21.74% |
| 3 | Can't say | 16 | 9.94% |

Table 5.17: Impact of listening CR programme

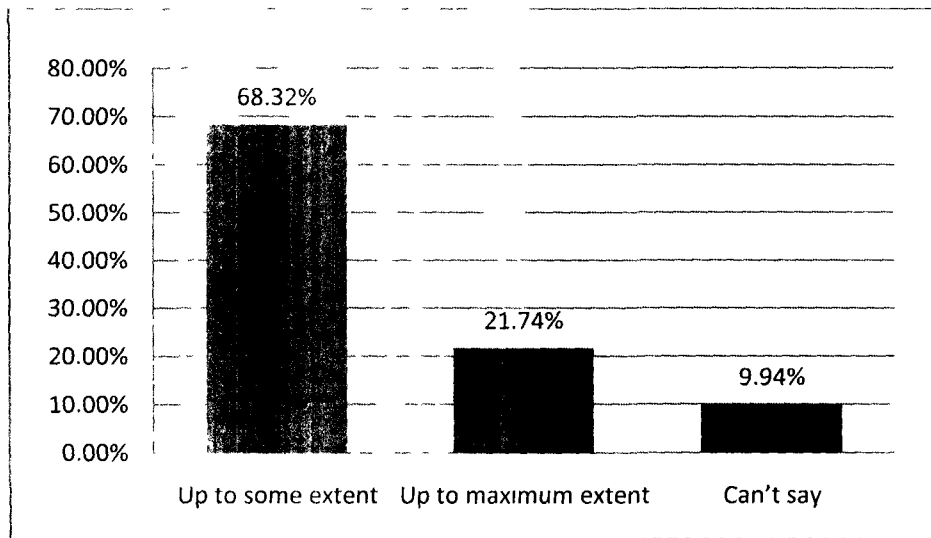


Figure 5.17: Impact of listening CR programme

When it was asked if the CR has helped them then up to what extend it has helped them 68% of the respondents said the CR have helped them up to some extent whereas 22% of the respondents said that CR has helped them up to the maximum extent. There were 10% of respondents who replied they can't make any comment. So, there is a clear picture that CR is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should be strengthened properly for the benefit of the common people at large.

13. CR has brought development in your area ?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 27 | 6.75% |
| 2 | Agree | 139 | 34.75% |
| 3 | Neutral | 183 | 45.75% |
| 4 | Disagree | 50 | 12.5% |
| 5 | Strongly disagree | 1 | 0.25% |

Table 5.18: Opinion of listeners about impact of CR

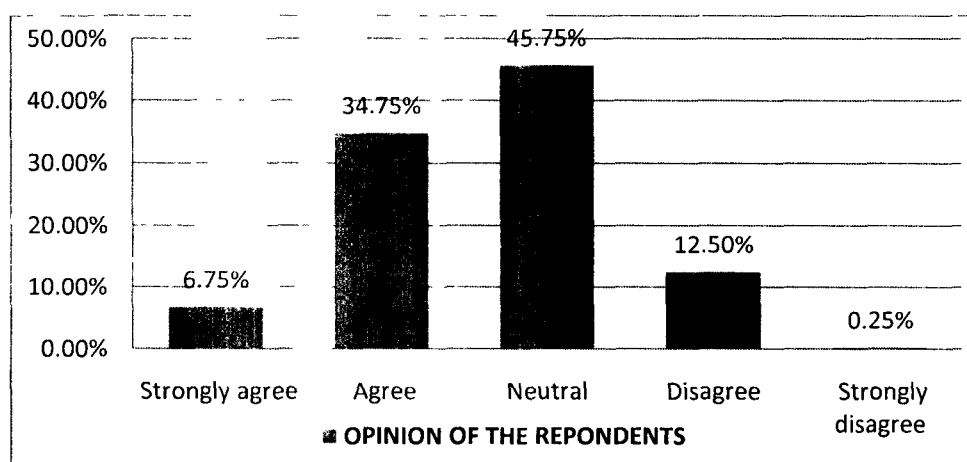


Figure 5.18: Opinion of listeners about impact of CR

In response to the question, does the community has brought development in their area, only 7% of the respondents replied that they strongly agree that CR has brought development in their area, 35% of the respondents said that they do agree that CR has brought development in their area whereas 46% of the respondents are neutral and 13% of the respondents disagree.

14. Without a CR it was difficult to get information

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 12 | 3% |
| 2 | Agree | 86 | 21.50% |
| 3 | Neutral | 208 | 52% |
| 4 | Disagree | 92 | 23% |
| 5 | Strongly disagree | 2 | 0.50% |

Table 5.19: Opinion of listeners about importance of CR

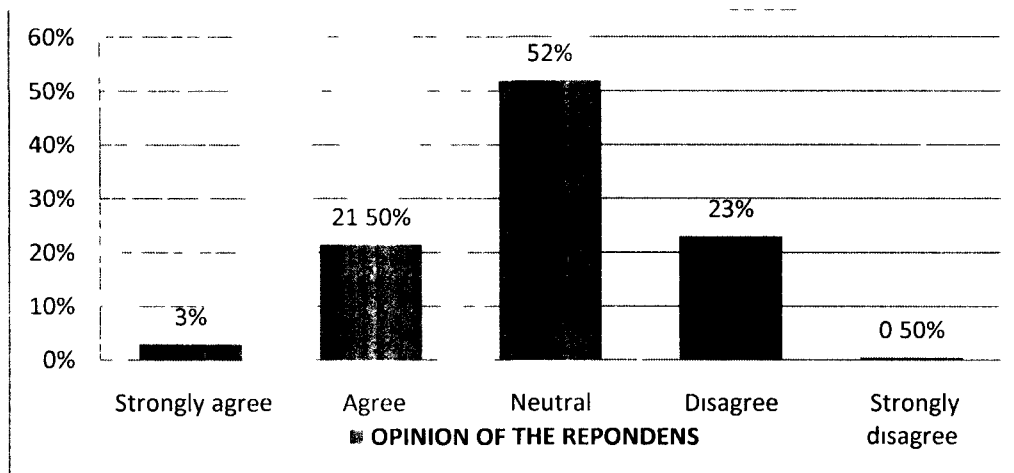


Figure 5.19: Opinion of listeners about importance of CR

When the respondents are asked as was it difficult to get information without a CR, 22% of the respondents said that they agree that without the CR it was difficult for them to get information, 3% of the respondents said that they strongly agree that without a CR it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a CR it was difficult to get information. 52% of the respondents are neutral whereas 23% of the respondents disagree that without a CR it was difficult to get information, 1% of the respondents said that strongly disagree to this statement. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of CR the gap is to be shortened so as to optimize the benefit of CR among the community dwellers.

15. CR can play an important role in discussing and finding solutions to some of social problems

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 44 | 11% |
| 2 | Agree | 136 | 34% |
| 3 | Neutral | 163 | 40.75% |
| 4 | Disagree | 55 | 13.75% |
| 5 | Strongly disagree | 2 | 0.5% |

Table 5.20: Opinion of listeners about solving social problems by CR

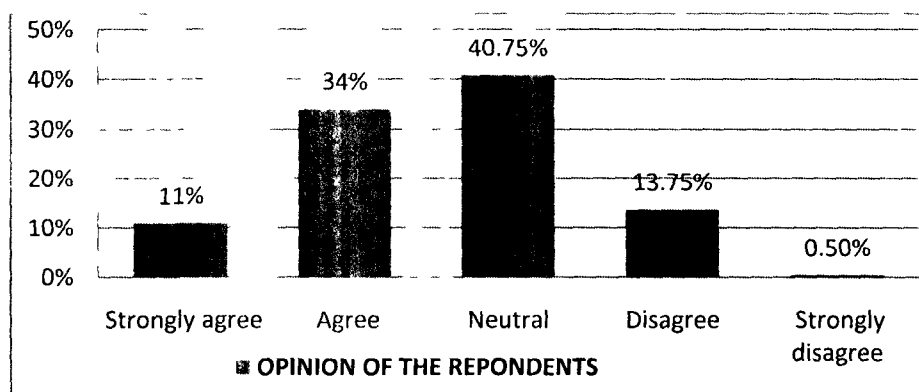


Figure 5.20: Opinion of listeners about solving social problems by CR

In response to the question that CR can play an important role in discussing and finding solutions to some of social problems, 34% of respondents said they agree that CR can play an important role in discussing and finding solutions to some of social problems, 11% of the respondents said they strongly agree that CR can play an important role in discussing and finding solutions to some of social problems whereas 41% of the respondents are neutral and 14% of respondents disagree that CR can play an important role in discussing and finding solutions to some of social problems.

16. If training is provided, would you like to be a CR Volunteer?

| SL. | ANSWER | NUMBER | PERCENTAGE |
|-----|----------|--------|------------|
| 1 | Yes | 112 | 28% |
| 2 | No | 273 | 68.25% |
| 3 | Not sure | 15 | 3.75% |

Table 5.21: Willingness of listeners to become CR Volunteer

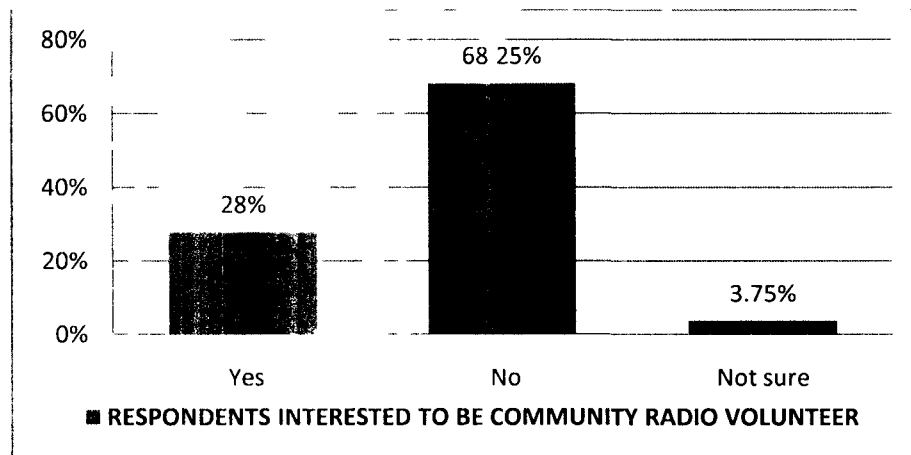


Figure 5.21: Willingness of listeners to become CR Volunteer

When it was asked if training is provided, would you like to be a CR Volunteer, 28% of the respondents replied that yes they are interested and they can join the CR as a volunteer if training is provided to them, where as 68% of the respondents said no, they cannot join the CR as a volunteer even if training is provided to them. Only 4% of the respondents said that they are not sure whether they want to be a CR volunteer or not.

17. Government should give freedom to CR for NEWS broadcast

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 40 | 10% |
| 2 | Agree | 136 | 34% |
| 3 | Neutral | 190 | 47.50% |
| 4 | Disagree | 25 | 6.25% |
| 5 | Strongly disagree | 6 | 1.50% |

Table 5.22 : Opinion of respondents for news broadcast by CR

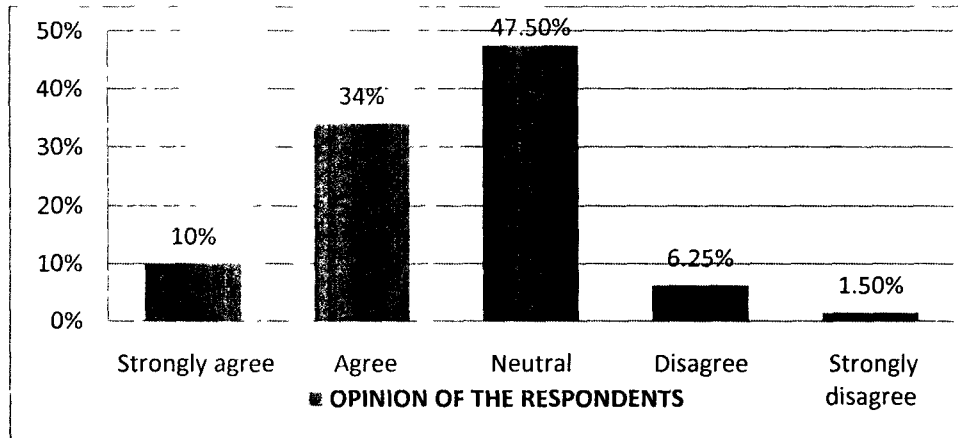


Figure 5.22 : Opinion of respondents for news broadcast by CR

Should Government give freedom to CR for news broadcast? The response given to this question indicates different levels of respondents reply, 34% of the respondents said that they agree that Government should give freedom to CR for news broadcast, 10% of the respondents said they strongly agree with the idea of giving freedom to CR and Government should give freedom to CR for news broadcast. 48% of respondents said they are neutral whereas 6% of respondents said they disagree and Government should not give freedom to CR for news broadcast only 2% of respondents strongly disagree and said Government should not give freedom to CR for news broadcast. Interestingly those who disagree or are neutral they may be from the pool of those respondents who are not aware about CR but if the 44% of respondents want that Government should give freedom to CR for news broadcast so this should be taken care of and Government should give freedom to CR for news broadcast

18. What should be the ratio of Entertainment and Educational component in CR Programme?

| SL. | RATIO OF THE PROGRAMME | NUMBER | PERCENTAGE |
|-----|------------------------|--------|------------|
| 1 | 50-50 | 54 | 13.50% |
| 2 | 60-40 | 208 | 52% |
| 3 | 70-30 | 76 | 19% |
| 4 | Can't say | 62 | 15.50% |

Table 5.23: Ratio of entertainment and educational programme by CR

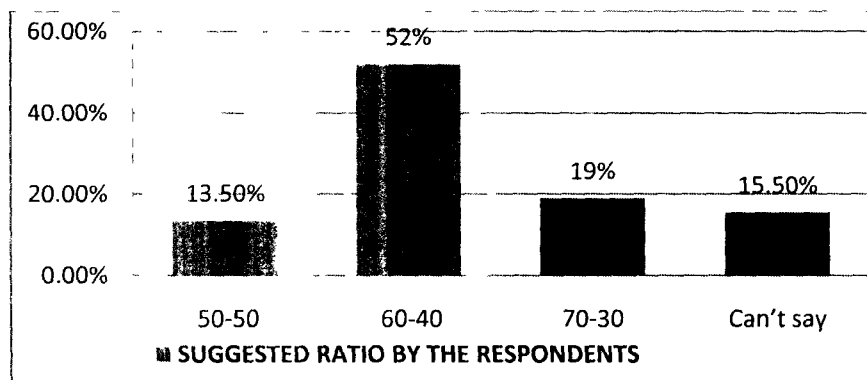


Figure 5.23: Ratio of entertainment and educational programme by CR

What should be the ratio of Entertainment and Educational component in CR Programme? In response to the question, 52% respondents said that 60 % of the content should be based on entertainment and 40% should cover the educational component. 14% of the respondents said that the ratio of entertainment and educational component should be 50-50 means there should be 50% of entertainment and 50% should be based on education. 19% of respondents said they want 70% of the content based on entertainment and only 30 % of educational elements. There are 16 % of respondents who said they can't say what should be the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and CR should plan programme accordingly so that the listeners can find their interest as well.

19. CR of your locality is informative and instrumental?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 11 | 2.75% |
| 2 | Agree | 131 | 32.75% |
| 3 | Neutral | 187 | 46.75% |
| 4 | Disagree | 67 | 16.75% |
| 5 | Strongly disagree | 4 | 1% |

Table 5.24: CR as a tool of information in the broadcast area.

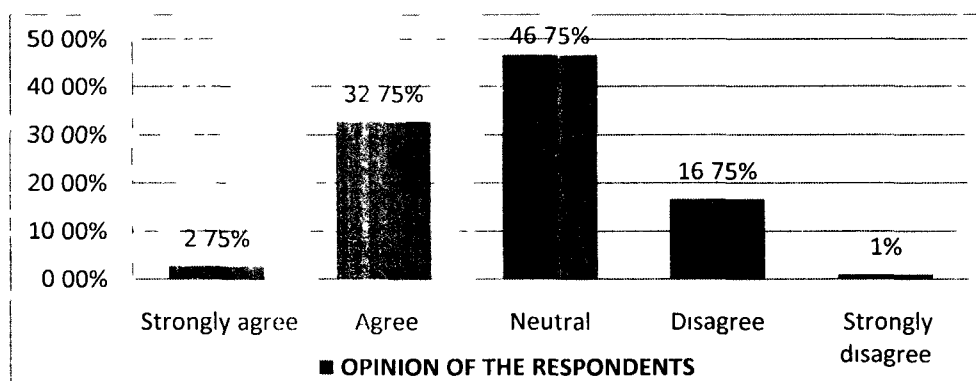


Figure 5.24: CR as a tool of information in the broadcast area.

When it was asked to the respondents as whether CR of their locality is informative and instrumental for development, 33% of respondents said that they agree that the CR of their locality is informative and instrumental for development, only 3% of the respondents said that they strongly agree to this, 1% of the respondent said that they strongly disagree to the statement that CR of their locality is informative and instrumental for development, 17% of the respondents replied that they disagree to this statement and said that the CR of their locality is neither informative nor instrumental for development where as 47% which is almost half of the respondents said they are neutral to this statement.

20. CR gives you opportunity to express your ideas and opinions?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 14 | 3.50% |
| 2 | Agree | 91 | 22.75% |
| 3 | Neutral | 191 | 47.75% |
| 4 | Disagree | 102 | 25.5% |
| 5 | Strongly disagree | 2 | 0.5% |

Table 5.25: CR providing opportunity to the respondents

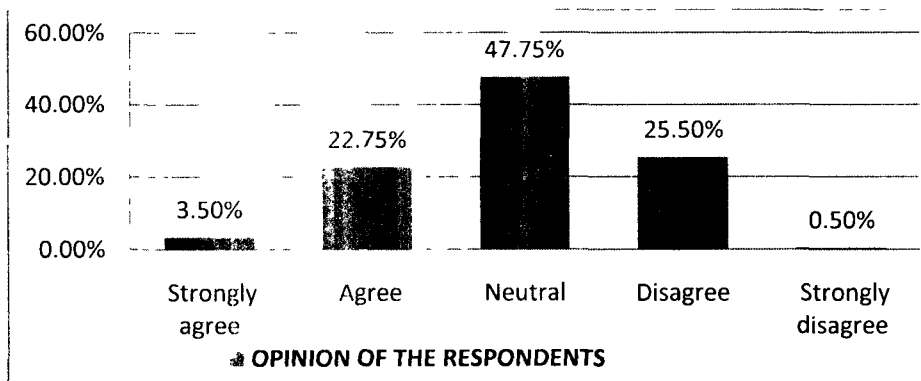


Figure 5.25: CR providing opportunity to the respondents

Does CR give you opportunity to express your ideas and opinions? In response to this question 23% of the respondents said that they agree to this statement and said yes, the CR give them opportunity to express their ideas and opinions , 4% of the respondents said that they strongly agree this where as 26% of the respondents replied that CR does not give them opportunity to express their ideas and opinions hence they disagree , 1 % of the respondents said that they strongly disagree this and said that CR does not give any opportunity to them to express their ideas and opinions. 48% of the respondents replied that they are neutral means they don't know whether CR gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion but 26% of the respondents said that they disagree and 1 % of the respondents said they strongly disagree to this and CR does not give them any opportunity to express their ideas and opinions. Hence the CR broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions.

21. CR of your locality is participatory and communicative?

| SL. | OPINION | NUMBER | PERCENTAGE |
|-----|-------------------|--------|------------|
| 1 | Strongly agree | 9 | 2.25% |
| 2 | Agree | 105 | 26.25% |
| 3 | Neutral | 159 | 39.75% |
| 4 | Disagree | 125 | 31.25% |
| 5 | Strongly disagree | 2 | 0.50% |

Table 5.26: Opinion of respondents about participatory status of CR

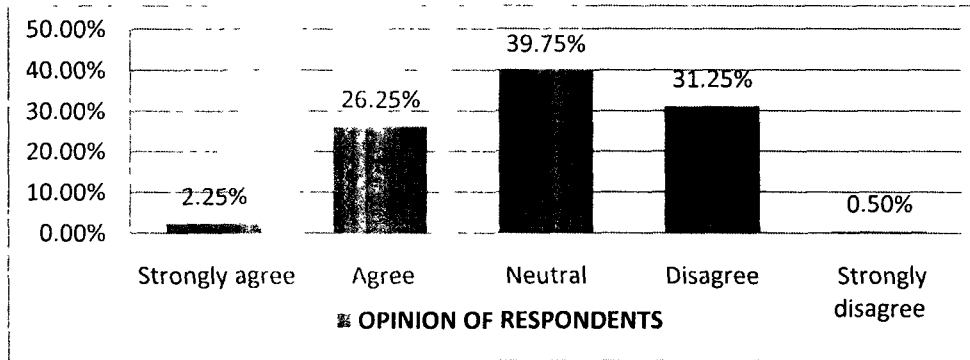


Figure 5.26: Opinion of respondents about participatory status of CR

The response given to this question indicates different levels of acceptance by the respondents, 26% of the respondents replied that they agree with the statement that the CR of their locality is participatory and communicative, 2% of the respondents said that they strongly agree that the CR of their locality is participatory and communicative, 40% of the respondent said that they are neutral and have nothing to say about this but 31% of the respondents said that they disagree with this statement and the CR of their locality is neither participatory and nor communicative where as 1 % of the respondents said that they strongly disagree to this statement and the CR of their locality is not participatory and communicative.

22. CR of your locality is effective in delivering information?

| SL. | EFFECTIVENESS | NUMBER | PERCENTAGE |
|-----|----------------|--------|------------|
| 1 | Very effective | 8 | 2% |
| 2 | Effective | 105 | 26.25% |
| 3 | Less effective | 22 | 5.50% |
| 4 | Average | 50 | 12.50% |
| 5 | Can't say | 215 | 53.75% |

Table 5.27: Effectiveness of CR in delivering information

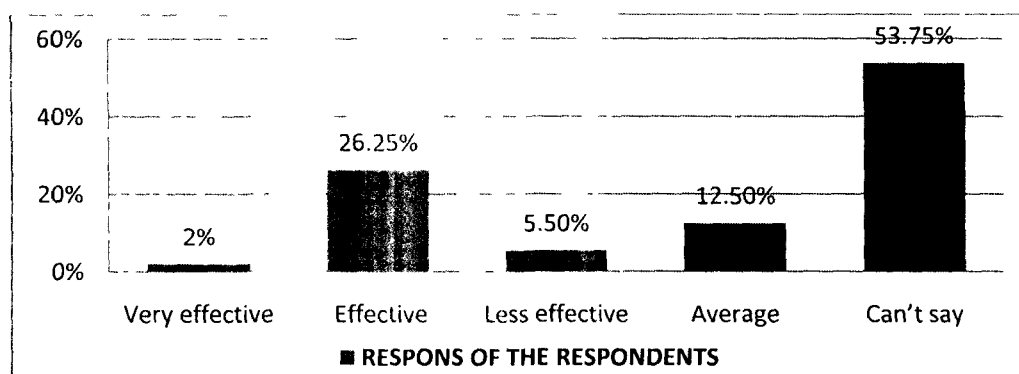


Figure 5.27: Effectiveness of CR in delivering information

When the respondents were asked if the CR of their locality is effective in delivering information, a higher percentage of respondents constituting 54%, replied they can't say about this, they don't have any idea as they are not aware about any CR in their locality, 27% of the respondents said that the CR of their locality is effective in delivering information, 2% of the respondents said that it is very effective and the CR of their locality effectively delivering information to them, 5% of the respondents said it is less effective and the CR of their locality is not effectively delivering information to them where as 13% of the respondents replied that the CR of their locality is average in delivering information. The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 29% of the respondents replied that the CR of their locality is effective in delivering information even 2% of the respondents said the CR of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting of the programme.

23. What will be your suggestion for proper utilization of CR?

When the respondents were asked about their suggestions to make the CR programme useful, many of them gave very constructive suggestions. The suggestions are follows-

- CR should give more space to women, more programme on, for and by the women and children should be included.
- More community members should be given opportunity to come to the station .
- Programme of employment should be broadcast regularly,
- Poor and downtrodden people should be given chance to speak on radio,
- Popularization of CR is mush and some mechanism should be adopted to popularize the CR and its concept.,
- CR programme should be attractive so that listeners give preference to CR programme.
- CR should broadcast more welfare programme for the community,
- More educational program focusing community development should be included,
- Knowledge based programmes for children with involvement of children should be broadcast.
- CR programme should based on community interest and development,
- Programmes related to health, education and rural management and sanitation should be broadcast.
- CR should broadcast based on local problems.
- Community based programmes highlighting grass root level problems should be given priority.
- NEWS broadcast should be allowed on CR as it gives information about happenings in and around to make people aware.

5.6 : Data Analysis and Findings

Respondents Profile

Out of total respondents (N=400), 55 % respondents are male and 45% are female. It was found from the survey data that 4.25% of respondents are farmer, 12% are skilled worker, 11% are wage labourer, 10.25% are shopkeeper, 29 % respondents are housewives, 20% are students only 8% are government servants and 5.25% of respondents are representing other than these groups of respondents. Here it is seen that 29% of the respondents are housewives. So if we think of radio programme and its listenership special attention should be given to this group and programmes should be framed accordingly.

It was found that out of the total respondents, 14% of respondents are illiterate, 11% are literate but not having any formal education , 13% are having education up to primary level 27% are having education up to matriculation, 12% respondents are having education up to higher secondary and 25% respondents are either graduate or having equivalent degree. So, if CR makes a proper utilization of its resources then the 100% literacy can be easily achieved. As per the educational profile of the respondents the only 14% respondents are illiterate and 11% are literate without any formal education so altogether only 25 % of the respondents need more focus for literacy and formal education which is quite easy to achieve and make the society 100% literate. But there is a bigger challenge for the CR to serve the 75% respondents with quality programmes so that they can see their representation and do participate in the CR programmes regularly.

Analysis of the response

In response to the first question do you have a radio set? In response to this question, 42% respondents replied that they have a radio set while 58% of respondents replied that they don't have a radio set. The ownership pattern of radio among the respondents reflects that even after the boom of FM broadcasting the listeners are not taking radio as a tool of communication. Although 42% of the respondents are having radio set but some serious introspection is needed to make radio as an important tool of mass communication.

In response to the question, how often do they listen the radio?, 49% respondents replied that that they listen radio regularly , 18% of the respondents said that they listen radio 3 or 4 times in a week , 3% said they listen radio at least once in a week , 4% respondents said that they listen radio occasionally and 28% of the respondents said that they never listen radio. As the large number of respondents i.e. 72% are listening radio either regularly or once a week, it is the responsibility of CR to serve their interest and present better programmes. If the 28% respondents are not listening radio programme then again it is a challenge and government as well as the educational institute running CR should plan their programme accordingly so to reach maximum number of the listeners .

When it was asked to the respondents about their listening hours of radio, 62% of respondent said that they listen radio between 2 to 4 hours, 5% respondents said that they listen radio between 4 to 6 hours, 30% respondents listen radio less than one hour and 2% of respondents said they listen radio for more than 6 to 8 hours. The responses given to this question indicates that respondents are having different level of radio listening but majority of the listeners are listening radio between 2 to 4 hours. Even listening radio for 2 to 4 hours is very important and the broadcaster should keep in their mind that a good number of listeners are listening to them so they should plan their plan their programme accordingly.

Out of the respondents those who listen radio, 56% of respondent said that they listen to radio at their home, 14% respondents said that they listen radio at tea shops, 1% of the respondents said they listen to radio at chaupal, 29% respondents listen to radio at different places which is other than home, chaupal and tea shops. They listen radio in either in their car or at the working place.

When the respondents are asked as to what are the programmes actually they prefer to listen, the responses given to this question indicates different levels of preference of programmes. Interestingly 91% of respondents said that they prefer to film music, 48% of respondents said they listen to folk music, 20% said they like bhakti sangeet, 11% of respondents prefer to listen kisan vani, 49% respondents listen to NEWS, 28 % listener prefer to listen programme broadcast for women and children only a very small percentage of respondents replied that they prefer to listen other than this programmes. So the data

shows that 91% respondent are using radio for entertainment which is listening film music means radio is a very important tool for listening film music and as per the respondents interest CR broadcaster should include film music to their programme as an important elements so that they can cover more listenership. Other than film music 48% respondents prefer to listen to folk music and 28% of respondents are listening to programmes related to women and children which is also a good number and programmes should be planned keeping the listeners to their mind.

When the respondents were asked if they have heard of CR, 44% of the respondents replied that they are aware about CR and 56 % of respondents said that they have not heard about CR and even they are not aware about such activities going on in their locality or in their area. So this is a big challenge for the CR of this area to take it as a challenge and launch an awareness campaign for the general people.

How do you know about CR Station? In response to this question out of those respondents who have heard about CR and are aware about CR, 55% of the respondents said that they got the information about CR through his/ her friends, 36% of the respondents said that they got this information through the volunteers associated to CR project and they have visited them, 6% of respondents replied that they got the information about CR through the school teacher and 3% got the information from other source. So, awareness programme for CR can be planned keeping this information in mind that friends and volunteers related to CR project can be a great source of information and this source should be taken care properly.

When the respondents are asked as to how often they listen to CR, 20% of the respondents said that they listen CR daily, 13% informed that they listen CR more than thrice a week, 8% of respondents said that they listen more than once a week. 1% of respondents said they listen CR occasionally. As a big number of respondents are not aware about the CR as 58% respondents said they never listen to CR, so this is a great challenge for the CR broadcaster. It is very important to understand the awareness level of common people. Unless the people of the area are aware about the CR programme it is impossible to make the society a developed society.

In response to the question, why do they prefer this station over the others available in their area, 28% of respondents said that they prefer to listen CR because of music choice, 28% of the respondents said they prefer to listen the CR because of quality of presenters, 44% of the respondents said that they prefer to listen this station because of the relevance of the contents being broadcast where as 54% of the respondents informed that they prefer to listen to this station because of the involvement of the CR with local community. So, majority of the respondents those who listen CR they prefer CR either for music choice or because of contents which is relevant to them or the CR is having its involvement with the local community. Here the CR broadcaster may take the clue and can plan their programme accordingly so that more of the listeners are attracted and they get proper benefit out of the broadcast.

When the respondents are asked as if you do not listen to CR, what is the reason? 84% respondents replied and whereas 9% respondents said that they prefer to listen other radio channel, 9% of respondents said that CR broadcast is not relevant for them that is why they don't listen CR. 1% of respondent said due to music quality they don't listen to CR, 4% of respondents said due to lack of variety of programmes they don't listen to CR. As it is seen that a big number of respondents which comprises almost of 84% respondents are not aware about the CR of their locality and this seems to be the basic reason so as that listeners are not listen to CR. So it is the high time for the CR broadcaster to launch an extensive awareness campaign and create awareness among the people of the area where CR broadcasting is going on.

In response to the question if they have participated in the CR programme 86% of the respondents said that they have never participated in the CR programme only 14% of the respondents said that they have participated in the CR programme. Here we see a big gap between the respondents who have participated in the CR programme and those who have not participated. So for the successful CR movement a huge number of people are to be contacted and they have to be given opportunity to participate in the CR programme. Unless there is peoples participation the CR movement will not be successful. The CR broadcasting is one of the example of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be there in the society.

Out of the respondents those who replied that they have participated in the CR programme, when it was asked to them that what were the programmes in which they participated , 45% of the respondents said that they have participated in the discussion programme, 23% of the respondents said they have participated in the folk song and 27% of the respondents said that they have participated in the interview, 4% of the respondents said they have participated in talk programme. If we see the trends of participation of community in different programmes of CR then we find that maximum people those who have participate they say that they have participated in discussion, folk music, drama and interviews. Maximum participation is in discussion, folk music, and interviews so what about other format of radio broadcasting? This question is relevant at this point where the CR broadcaster should focus and maximum people of community can be given space and the participation can be enhanced to make the CR broadcasting a successful tool for development.

When the respondents are asked as to whether the listening of CR has helped them 40% of the respondents said that they have been benefitted by listening CR but 60% of the respondents replied that CR has not helped them in any case.

When it was asked if the CR has helped them then up to what extend it has helped them 68% of the respondents said the CR have helped them up to some extent whereas 22% of the respondents said that CR has helped them up to the maximum extent. There were 10% of respondents who replied they can't make any comment. So, there is a clear picture that CR is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should strengthen properly for the benefit of the common people at large.

In response to the question, does the community has brought development in their area, only 7% of the respondents replied that they strongly agree that CR has brought development in their area, 35% of the respondents said that they do agree that CR has brought development in their area whereas 46% of the respondents are neutral and 13% of the respondents disagree.

When the respondents are asked as was it difficult to get information without a CR, 22% of the respondents said that they agree that without the CR it was difficult for them to get

information, 3% of the respondents said that they strongly agree that without a CR it was difficult to get information. Interestingly, a very higher percentage of respondents either they are neutral or they disagree to this that without a CR it was difficult to get information. 52% of the respondents are neutral whereas 23% of the respondents disagree that without a CR it was difficult to get information, 1% of the respondents said that strongly disagree to this statement. So the gap between the broadcaster and community is very much distinct and for the successful broadcasting of CR the gap is to be shortened so as to optimize the benefit of CR among the community dwellers.

In response to the question that CR can play an important role in discussing and finding solutions to some of social problems, 34% of respondents said they agree that CR can play an important role in discussing and finding solutions to some of social problems, 11% of the respondents said the strongly agree that CR can play an important role in discussing and finding solutions to some of social problems where as 41% of the respondents are neutral and 14% of respondents disagree that CR can play an important role in discussing and finding solutions to some of social problems.

When it was asked if training is provided, would you like to be a CR Volunteer, 28% of the respondents replied that yes they are interested and they can join the CR as a volunteer if training is provided to them, where as 68% of the respondents said no, they cannot join the CR as a volunteer even if training is provided to them. Only 4% of the respondents said that they are not sure whether they want to be a CR volunteer or not.

Should Government give freedom to CR for news broadcast? The response given to this question indicates different levels of respondents reply, 34% of the respondents said that they agree that Government should give freedom to CR for news broadcast, 10% of the respondents said they strongly agree with the idea of giving freedom to CR and Government should give freedom to CR for news broadcast. 48% of respondents said they are neutral whereas 6% of respondents said they disagree and Government should not give freedom to CR for news broadcast only 2% of respondents strongly disagree and said Government should not give freedom to CR for news broadcast. Interestingly those who disagree or are neutral they may from the pool of those respondents who are not aware about CR but if the 44% of respondents want that Government should give freedom to CR

What should be the ratio of Entertainment and Educational component in CR Programme? In response to the question, 52% respondents said that 60 % of the content should be based on entertainment and 40% should cover the educational component. 14% of the respondents said that the ratio of entertainment and educational component should be 50-50 means there should be 50% of entertainment and 50% should be based on education. 19% of respondents said they want 70% of the content based on entertainment and only 30 % of educational elements. There are 16 % of respondents who said they can't say what should be the ratio of entertainment and educational component. So, data shows that most of the people want that there should be balance between the entertainment and educational component and CR should plan programme accordingly so that the listeners can find their interest as well.

When it was asked to the respondents as whether CR of their locality is informative and instrumental for development, 33% of respondents said that they agree that the CR of their locality is informative and instrumental for development, only 3% of the respondents said that they strongly agree to this. 1% of the respondent said that they strongly disagree to the statement that CR of their locality is informative and instrumental for development, 17% of the respondents replied that they disagree to this statement and said that the CR of their locality is neither informative nor instrumental for development where as 47% which is almost half of the respondents said they are neutral to this statement.

Does CR give you opportunity to express your ideas and opinions? In response to this question 23% of the respondents said that they agree to this statement and said yes, the CR give them opportunity to express their ideas and opinions , 4% of the respondents said that they strongly agree this where as 26% of the respondents replied that CR does not give them opportunity to express their ideas and opinions hence they disagree , 1 % of the respondents said that they strongly disagree this and said that CR does not give any opportunity to them to express their ideas and opinions. 48% of the respondents replied that they are neutral means they don't know whether CR gives opportunity to express ideas and opinions or does not give any opportunity to express their ideas and opinions. So, when a huge number of respondents are neutral it is difficult to draw any conclusion but

26% of the respondents said that they disagree and 1 % of the respondents said they strongly disagree to this and CR does not give them any opportunity to express their ideas and opinions. Hence the CR broadcaster should take note of this and they should give opportunity to the community people to express their ideas and opinions.

CR of your locality is participatory and communicative? The response given to this question indicates different levels of acceptance by the respondents, 26% of the respondents replied that they agree with the statement that the CR of their locality is participatory and communicative, 2% of the respondents said that they strongly agree that the CR of their locality is participatory and communicative, 40% of the respondent said that they are neutral and have nothing to say about this but 31% of the respondents said that they disagree with this statement and the CR of their locality is neither participatory and nor communicative where as 1 % of the respondents said that they strongly disagree to this statement and the CR of their locality is not participatory and communicative.

When the respondents were asked if the CR of their locality is effective in delivering information , a higher percentage of respondents constituting 54%, replied they can't say about this, they don't have any idea as they are not aware about any CR in their locality, 27% of the respondents said that the CR of their locality is effective in delivering information, 2 % of the respondents said that it is very effective and the CR of their locality effectively delivering information to them, 5% of the respondents said it is less effective and the CR of their locality is not effectively delivering information to them where as 13% of the respondents replied that the CR of their locality is average in delivering information.

The response to this question indicated different levels of awareness of the respondents. The positive note to this is that at least 29% of the respondents replied that the CR of their locality is effective in delivering information even 2% of the respondents said the CR of their locality is very effective in delivering information but if almost one third of the respondents says that this broadcast is average or they can't say anything about this then something must be wrong with the planning or broadcasting.

When the respondents were asked about their suggestions to make the CR programme useful, many of them gave very constructive suggestions. The suggestions are follows-

- CR should give more space to women, more programme on, for and by the women and children should be included.
- More community members should be given opportunity to come to the station .
- Programme of employment should be broadcast regularly,
- Poor and downtrodden people should be given chance to speak on radio,
- Popularization of CR is mush and some mechanism should be adopted to popularize the CR and its concept.,
- CR programme should be attractive so that listeners give preference to CR programme.
- CR should broadcast more welfare programme for the community,
- More educational program focusing community development should be included,
- Knowledge based programmes for children with involvement of children should be broadcast.
- CR programme should based on community interest and development,
- Programmes related to health, education and rural management and sanitation should be broadcast.
- CR should broadcast based on local problems.
- Community based programmes highlighting grass root level problems should be given priority.

Conclusion and Suggestions

6.1. Introduction

There are various ways in which a person can communicate with another. Many a times we have to communicate with a larger number of people at a time. This can also be done through various means. One of such means is through radio. This is an important means of mass communication. Radio now entertains millions of people throughout the world. It is used not only for entertainment but also for spreading knowledge and education. It is used to entertain, educate and inform people. Radio is also used to convey messages and give information to the people. Radio has established over the decades a very powerful means of communication. Till date radio has been very effective in delivering news and information to the people. To make radio into more effective media newer forms like community radio and campus radio emerged to help the community and society towards further development.

The CR movement in India was ushered in with high hopes and expectations in the 90s' decade of the last century. It was foreseen as a convenient and comprehensive instrument of development of the masses at grassroots level. However, over the years several factors and developments have undermined the original primary goals of the medium and diverted it towards some not so important goals with the passage of time. This has resulted in depriving the organizations and citizens concerned about deriving developmental benefits out of the medium. Through this research work the researcher made an effort at trying to analyse why this is happening while at the same time discussing a brief development of the medium in the world of mass communication, specially in the Indian subcontinent. It is also sought to be seen if the government of the country is somewhat wary of fully opening up this media for preventing release of a more mass-oriented media than other media. The research study also attempts at highlighting the medium's significance and integral connection with development communication and advancement of the masses at the grassroots level of the society.

"Community radio, rural radio, cooperative radio, participatory radio, free radio, alternative, popular, educational radio. If the radio stations, networks and production groups that make up the World Association of Community Radio Broadcasters refer to themselves by a variety of names, then their practices and profiles are even more varied. Some are musical, some militant and some mix music and militancy. They are located in isolated rural villages and in the heart of the largest cities in the world. Their signals may reach only a kilometer, cover a whole country or be carried via shortwave to other parts of the world. Some stations are owned by not-for-profit groups or by cooperatives whose members are the listeners themselves. Others are owned by students, universities, municipalities, churches or trade unions. There are stations financed by donations from listeners, by international development agencies, by advertising and by governments." Waves for Freedom. Report on the Sixth World Conference of Community Radio Broadcasters. Dakar, Senegal, January 23-39, 1995.

CR is a type of radio service that caters to the interests of a certain area, broadcasting material that is popular to a local audience but is overlooked by more powerful broadcast groups. The term has somewhat different meanings in the United Kingdom, the United States, Canada, and Australia. In the UK, it originated in the many illegal pirate radio stations that came about from the influx of Afro-Caribbean migrants in cities such as London, Birmingham, Bristol, and Manchester in the 1970s. Therefore, "Community Radio" remains synonymous with "Pirate Radio" for many people there. In America, it is more commonly a non-profit and non-commercial service, often using licensed class D FM band transmitters, although pirate radio outlets have been operating in many places. Canadian and Australian CR stations operate somewhat similarly to their American counterparts. One of the most famous examples of CR is the miners' radios in Bolivia. They were funded mainly by the trade unions and operated primarily at a local and regional level. There were more than 25 such radio stations during the period from about 1960 to 1985. Changes in government policy eliminated many unionized mining jobs after 1985 and some of those stations were sold or ceased to exist. In spite of many difficulties eight or ten stations continue to broadcast.

6.2: Community Radio : The Asian Context

In the Asian context, two types of CRs are quite prominent than others.

First – the service model in which the CR programmes are components of a larger system. Programme producers visit the field and produce programmes with the community which are broadcast over stations on the national or regional networks. Programme producers of these organizations go to the community to produce such programmes which are broadcast over national and regional networks. Here CR activities are part of a larger system. The development broadcast units attached with the national or regional broadcasting institutions of India, Indonesia, Papua New Guinea are examples of CR Programme Service Model.

Second – in the other system one the station is situated in the locale itself so that it can be physically close enough to the listeners or the target audience group. Such stations should practice the policy of ‘open door system’ by which better community participation can be ensured as people can just come in and air their programmes. Going beyond the usual routine broadcasting programmes, they may also organize community events, programmes etc. for making itself very much a part of the local life. So, the programme producers of these stations might be called in to play several important roles like organizing events, live recording of events etc. in addition to their normal duties of broadcasting. This is in a way necessary for a better and more interesting programme production for the community. Usually, these stations operate on a low budget with fewer staff for various jobs.

In this regard the Mahaweli Community Radio (MCR) of Sri Lanka is a great success story and a learning resource for anyone in this business. This station was set up as a means of providing the people who were evacuated and rehabilitated from the Mahaweli river basin in Sri Lanka for construction of a multipurpose dam there. The project aimed at providing the rehabilitated people with messages of development including new professional skills, coping with a hostile environment among others. It proved to be highly successful and till date remains an inspiring source for support of expanding the benefits of CR services across the length and breadth of the country. The MCR was basically a brainchild of Knud Ebbesen a Swedish official, who during a visit to this

country proposed that a CR should be set alongside the Mahawelli River Development Project (MRDP) to function under the overall framework of Sri Lanka Broadcasting Corporation (SLBC) though it would be an autonomous entity for all practical purposes.

CR aims at enhancing participation of the people in the development process and capacity building in rural areas through education. It provides opportunities to the people to upgrade their skills and enhance their creative talents besides preserving and promoting the traditional wisdom, knowledge and skills. Thereby they help to promote and project the local language, arts, craft, culture and traditions. CRs bring within easy reach of the rural population, topical information in areas of agriculture, social welfare, education, health and environment and help in creating rural networks for the rural cottage and village industry. Access and participation are the foundations of CR.

A CR which is well-integrated with the community becomes a forum where community members as well as programme producers can have continuous access to and have dialogues with each other. For the programme producers mainly, this opportunity provides an ideal environment in which one can be more spontaneous and flexible in responding to the needs of the listeners. In India, the campaign for legitimization of CR has been going on since almost the past one and a half decade. The Supreme Court of India judgment of 1995 that "airwaves are public property" came as an inspiration to groups across the country.

The World Association of Community Radio Broadcasters' (AMARC) declared principle is that – CR responds to the needs of the community it serves, contributing to their development within a progressive perspective in favour of social changes. CR strives to democratize communication through community participation in different aspects of Radio's activity which may take various forms in accordance with each specific social context.

6.3: Community Radio : The Indian Scenario

CR in India at the moment stands on the threshold of fundamentally changing the basic notion of the role media can play in the empowerment of people. But a major barrier

continues to exist in the form of lack of legislative framework, perhaps fuelled by the resistance of established interest groups. Although the need for CR had been a long felt one, this judgment of the Supreme Court gave an important and well-timed fillip to its supporters. In September 1996, VOICES, an NGO brought together more than sixty people representing All India Radio (AIR) – the government-financed autonomous radio broadcasting organization with a pan-Indian presence - universities, NGOs involved in development activities, journalists, and members of different broadcasting establishments to debate the issue and formulate a strategy to pressurize the government to act upon the judgment by setting up a legislative framework for introduction, encouragement and facilitation of the CR concept.

The result was the “Bangalore Declaration on Radio”. While advocating that AIR should allocate regular airtime for community broadcasting in the interim period, the group also “requested the government to grant license to set up CR stations to NGOs and other non-profit making organisations.” Since then, AIR has made token efforts in this direction but the current situation remains that no regulatory framework has yet been set up for non-profit agencies. The first privately-owned FM Radio station that went on air in July 2001 (ironically, in Bangalore), was a commercial one.

There are several definitions available in the textbooks as well as the academic circle of mass media about CR – a medium that has immense potential to usher in peoples’ participation with all aspects of the system right from programme content creation to airing them. It should suffice to say that a CR is a medium usually owned by a community, run by representatives chosen or elected by the community broadcasting programmes which are basically concerned with the locally-important issues and problems. It is a not-for-profit media tool normally managed with funds from donations, grants from public trusts, underwriting of costs of programmes by companies or other business concerns from time to time. The degree of participation may range from being involved in production, decision-making, planning levels of the system of communication. Self-management is a more advanced form of participation and here the community is totally involved and responsible for the communication system. Whatever definition or description is there about the CR system, the prime aim of it is to broadcast

programmes targetted at uplift of the immediate community in which it is set up and for whose welfare it is committed and responsible to carry out the programmes. It was with great hopes and anticipation that the masses concerned in the Indian sub continent welcomed the 1995 Supreme Court of India's landmark verdict that 'airwaves' were public property and no party or agency even including the Government of India was entitled to claim ownership right to it and not open it up for usage by interested people for a positive cause.

Even this verdict was the result of a long-drawn struggle for many years by a group of like-minded NGOs who could foresee the potential of this medium a long time back and thereby was demanding 'freeing' of airwaves of the country. It was a dream comes true for the people concerned. And in December, 2006, the Ministry of Information & Broadcasting (MIB) of GoI had taken things to a new high by announcing that even NGOs and voluntary organizations with a good track record would be allowed to apply for licence and set up CRs.

However, over the years things are not moving smoothly exactly the way it was expected to initially because of several factors. This study attempts to look at these issues as to what went wrong and how it can be put back on the right track again so that in the ultimate analysis it is able to contribute to the optimum level to the society which is pinning its hopes on the system.

6.4: Original Target Group is bypassed by CR Policy

The MIB, Govt. of India website defines target groups for operating CRs in these categories such as 'Non-profit' organizations like civil society and voluntary organizations registered under the Societies Act and having a proven track record of at least three years of service to the local community at the time of application, State Agricultural Universities (SAUs), Indian Council for Agriculture Research (ICAR) institutions and Krishi Vigyan Kendras along with well-established educational institutions.

However, going by the general principles, first category of applicants should have been given more importance in the entire plan. This would have facilitated the masses at the grassroots level as they could also have been involved directly in the process of development by means of participatory communication. But a study of functional CR stations and Letter of Intent holders speak a different story.

Status of Community Radio in India (as on 15.11.2012)

| | | |
|---|-----|------------|
| Total number of operational Community Radio stations in India | 141 | Percentage |
| Total number of Community Radio stations run by educational institutions | 85 | 60.28=60% |
| Total number of Community Radio stations run by (NGOs) / Voluntary Organizatins | 45 | 31.91=32% |
| Total number of Community Radio stations run by KVKs/SAU | 11 | 7.8=8% |

Source : www.mib.nic.in/communityradio

It becomes quite clear from the above table that the original target groups have been left far behind in the run up to acquire licence for CRs and others are taking more advantage of the opportunity. Of course, it is not that educational institutions, agriculture universities, hospitals, other institutions engaged in different kinds of educational programmes are not going to serve the purpose of disseminating meaningful messages to the masses. Besides, as there is no official bar for them in acquiring a licence and operate a CR station we can't blame them for doing so. It is only that NGOs, voluntary organizations (VOs) that are formed by the masses themselves and are directly involved in the business of running a CR station in remote grassroots locations are not being able to reap the advantages of this medium with so much of potential. Here, there can be an interesting side to it. The MIB probably is not at all interested in opening it up to the NGOs, VOs or peoples organizations in reality even though officially it can't be declared. The goal is to take a safe bet in being comfortable with dishing out licence for CRs to educational institutions from school to university level, Krishi Vigyan Kendras as these institutions are considered safe places without ever fomenting troubles for the government. This category includes postgraduate educational institutions like universities

of the state and central government, TV and Film Institutes, Open and Distance Learning Universities, private colleges of liberal arts and science and technology. The percentage of private colleges and trusts running CRs in various places of the country is comparatively more than those under state or Government of India supported institutions. The above table is self-explanatory for all as it shows in reality how the original ambitious plan for empowering NGOs and voluntary sector organizations with grassroots links has been sidelined in the process and there is hardly any protest against this diversion. Further, the table also highlights the existence of a widespread disparity in the number of total operational CR stations in different regions. It is also revealed by the above table that few states in the South and West of the country are being able to avail far more benefit of the scheme whereas in the north (except Delhi and Uttar Pradesh) and also in the NER there is nothing much to write home about.

That there is no balance in the government's efforts in streamlining such a powerful and convenient medium of immense potential for grassroots level empowerment to be spread across the country in an even manner is a cause of concern. This further reflects the low level of awareness of the society about this new and emerging medium in different regions of the nation.

6.5: Lack of Awareness Among the Target Groups

On the other hand this is also true that there has not been enough publicity campaigns or drives about making the masses aware of the long term benefits of this medium. Even the organizations dedicated to this cause have not been able to do anything much in this direction. Till date in the North East there are only two operational CR stations. One by Krishna Kanta Handiqui State Open University, Guwahati and another by Gauhati University, Assam. Of these two the first one was selected for this research work. The data reveals that only 44% of the respondents are aware about the CR station whereas 56% of the respondents are not aware about it. In case of Gurgaon Ki Awaaz Samudayik Radio only 39% of the respondents replied that they are aware about community radio and 61% of respondents said that they have not heard about the concept. Even they are not aware about such activities going on in their locality or in their area whereas in case

of CMS Community Radio, 52 % of the respondents replied that they are aware about community radio and they have heard about it, 48% of respondents said that they have not heard about it. In case of Radio Bundelkhand only 41 % of the respondents are aware about community radio and 59% of respondents said that they have not heard about it and even they are not aware about such activities going on in their locality or in their area.

When it was asked if training is provided, would you like to be a Community Radio Volunteer, only 28% of the respondents replied in the affirmative and that they are interested and they want to join the community radio as a volunteer if training is provided. But 68% of the respondents said no, they cannot join the community radio as a volunteer even if training is provided to them. Only 4% of the respondents said that they are not sure whether they want to be a community radio volunteer or not.

When respondents were asked whether community radio of their locality is informative and instrumental for development, 33% of respondents said that they agree that the CR station of their locality is informative and instrumental for development, only 3% of the respondents said that they strongly agree to this, 1% of the respondent said that they strongly disagree to the statement that community radio of their locality is informative and instrumental for development, 17% of the respondents replied that they disagree to this statement and said that the community radio of their locality is neither informative nor instrumental for development where as 47% which is almost half of the respondents said they are neutral to this statement.

Does community radio give you opportunity to express your ideas and opinions? In response to this question 23% of the respondents said that they agree to this statement and said yes, the community radio give them opportunity to express their ideas and opinions, 4% of the respondents said that they strongly agree to this whereas 26% of the respondents replied that it does not give them opportunity to express their ideas and opinions hence they disagree , 1 % of the respondents said that they strongly disagree with this and said that community radio does not give any opportunity to them to express their ideas and opinions. Forty eight of the respondents replied that they are neutral meaning they don't know whether community radio gives opportunity to express ideas and opinions or does not. So, when a huge number of respondents are neutral it is

difficult to draw any conclusion but 26% of the respondents said that they disagree and 1 % of the respondents said they strongly disagree to this and community radio does not give them any opportunity to express their ideas and opinions. Hence the community radio broadcaster should take note of this and they should give opportunity to the members of community to express their ideas and opinions.

Is the Community Radio of your locality participatory and communicative? The response to this question indicated different levels of acceptance by the respondents, 26% of the respondents replied that they agree with the statement that the community radio of their locality was participatory and communicative, 2% of the respondents said that they strongly agree to the statement that the community radio of their locality is participatory and communicative, 40% of the respondent said that they are neutral and have nothing to say.

When the respondents were asked if the community radio of their locality is effective in delivering information, a higher percentage of respondents constituting 54%, replied they can't say about this, they did not have any idea as they are not aware about any community radio in their locality, only 27% of the respondents said that the community radio of their locality is effective in delivering information, 2 % of the respondents said that it is very effective and the community radio of their locality effectively delivering information to them, 5% of the respondents said it is less effective and the community radio of their locality is not effectively delivering information to them where as 13% of the respondents replied that the community radio of their locality is average in delivering information.

In response to the question whether community radio can play an important role in discussing and finding solutions to some of the social problems, 34% of the respondents said they agreed that community radio can play an important role in discussing and finding solutions to some of the social problems, 11% of the respondents said they strongly agree to this statement whereas 41% of the respondents said they are neutral and have no idea about this and they can't make any comment.

So, the response given by the respondents clearly indicates that there is severe lacking of awareness among the people and many of them are not aware about CR station and its activities and benefits.

The researcher feels there should be extensive awareness programmes among the community which should be encouraged to participate in the CR programmes.

It is important to mention here that the Commonwealth of Educational Media Centre, Asia (CEMCA) along with MIB and CRF organizes series of state and regional level consultations from time to time for stakeholders concerned for creating awareness as well as helping interested organizations through the whole process of acquiring a licence and operating a CR. But these are not adequate enough and more emphasis are needed to make the CR a public movement.

6.6: Lack of Participation of Target Groups in CRs

Development Communication as a sub-field of mass communication emerged in the years subsequent to the Second World War as newly independent Asian, African, and Latin American countries ventured out to become progressive, self-sustaining and industrialized. The use of the term 'development' became associated with themes like modernization, nationwide economic growth and technological diffusion leading to centralized planning, large-scale industrialization, and the expansion of basic communication infrastructure. (Kumar 1994).

Rogers made a mark in the area of agricultural extension through his Diffusion of Innovations model. Describing 'innovation' as an 'idea' or a 'practice' or a 'technology' perceived as new by an individual, Rogers defines development as 'a type of social change in which new ideas are introduced into a social system in order to produce higher per capita incomes and levels of living through more modern production methods and improved social organizations'.

With this shift in focus of development approaches, the participatory communication model that emerged sought to transform the elitist, vertical and top-down character of the diffusion model of communication (congruent with the modernization theories) and

incorporate democratization and participation at all levels in the planning and production of media content.

Community Radio often applies participatory communication approaches in its functioning. The nature and extent of community participation in a community radio station varies from minimal participation when outsiders make the decisions to full involvement of the community members in the decision-making process beginning from initiation to establishment, management, financing, administration, program production and evaluation. Participatory communication approaches place decision-making in the hands of ordinary people at grassroots level. It can democratise communication and empower the marginalised people.

Community Radio is one of the best examples of participatory communication which as a whole transfers power to the target group. But still participation of the target group is not satisfactory in the Indian context. The survey data reflects that in response to the question if they have participated in the community radio programme 86% of the respondents said that they never participated in it only 14% of the respondents said that they have participated in the community radio programme. Here we see a big gap between the respondents who have participated in the community radio programme and those who have not participated. So for a successful community radio movement a huge number of people are to be contacted and they have to be given opportunity to participate in this programme. Unless there are peoples participation the CR movement will not be successful. CR broadcasting is one of the example of participatory broadcasting which can bring peace, social harmony and understanding among the community and finally development will be ushered into the society.

Among the respondents who replied that they have participated in the Community Radio programmes, when it was asked to them what are the programmes in which they participated, 45% of them said that they have participated in the discussion programmes, 23% of the respondents said they have participated in the folk songs and 27% said that they have participated in the interview, 4% of the respondents said they that participated in talk programmes.

If we see the trends of participation of community in different programmes of community radio then we find that the maximum number of people participated in discussion, folk music, drama and interviews. Hence if maximum participation is in discussion, folk music, and interviews so what about other formats of radio broadcasting? This question is relevant at this point where the community radio broadcaster should focus and maximum people of community can be given space. And also thereby participation can be enhanced to make the community radio broadcasting a successful experience and a tool for development.

In response to the question whether listening to community radio has helped them 40% of the respondents said that they have been benefitted by listening to CR programme while 60% replied that community radio has not helped them in any case. If listening to CR programme is not helpful to the bigger group then there must be some major problems either in planning or in execution of the same. As the nature of the CR is participatory so participation of the bigger group in its programmes is necessary to make it useful and meaningful.

In response to the question if community radio has helped them and up to what extent 68% of the respondents said the community radio have helped them up to some extent whereas 22% of the respondents said that community radio has helped them up to the maximum extent. But 10% of respondents replied they can't make any comment. So, there is a clear picture that community radio is helpful for the community either up to some extent or up to maximum extent. So, this tool of communication should be strengthened properly for the benefit of the common people at large.

So it can be clearly seen with the above data that participation of the target groups is a must and only then the broadcast of CR stations will be used and utilized properly by the community of that particular station.

6.7: No News & Current Affairs for CRs in India

Despite the big publicity over 'empowering' the community through CRs, the MIB till date does not allow this medium to air news and current affairs programmes. At the same

time it is allowed to private satellite and cable TV channels without any hitch. There may be two sides to this aspect.

First of all, the GoI may be apprehending that if the masses are served news and current affairs programmes from sources independent of government control the true picture of the society would be revealed to them and it shall indirectly lead the people towards a 'rebellious path'. That too at a time when the Maoists and secessionists are already creating a lot of trouble in several hundred districts of the country. Also, there might be a feeling on the parts of the MIB or for that matter the GoI that the masses at the grassroots level who are the main target audiences of CRs are not capable of listening to and absorbing news and current affairs programmes and these would be wasted on them. Ironically this happens at a time when the same citizens are considered responsible enough to exercise their voting rights.

Secondly, and more importantly, all the important political parties irrespective of their ideology whenever they come to power at Delhi are never in favour of a complete decontrol of such a convenient and widespread true mass media which can be utilized for pushing through those parties' agenda to the masses in the name of government schemes and developmental programmes. And in the name of allowing CRs to be set up the MIB is in reality encouraging setting up of such stations at schools, colleges and universities, hospitals among others.

But, interestingly when the respondents were asked if Government of India should give freedom to community radio for news broadcast, 44% of the respondents replied in the affirmative, while 34% agreed that Government should give freedom to Community Radio for news broadcast. And 10% of the respondents said they strongly agree with the idea of giving freedom to community radio and Government should give freedom to CRs for news broadcast.

6.8: Revenue for CR station Sustenance

Community radio stations throughout the world have achieved varying degrees of success in terms of establishment, operations and increasing access to information for marginalized sections of the population. The role of community and alternative media, however, pose many unanswered questions. For example, who should control these media? To whom should they be responsible? How can they avoid being propaganda machines? Should such media follow the sender-receiver communication model of the mass media, or should they be two-way means of communication? How should they achieve sustainability? Alternative media activists have rarely asked such questions (Bruck & Rabby, 1989:12).

The MIB has decided to allow a maximum of five (05) minutes of advertising per hour of broadcasting in CRs. However the rate of advertisement is very low compared to market rates. Even if we assume that these CRs are not-for-profit broadcasting media yet such a low rate is hardly of any use to the organizations operating them for even basic survival. Of course it is a different matter for educational institutions whether in private sector or State Agricultural Universities, universities, colleges, Krishi Vigyan Kendra etc. where they can arrange funds for operating the CR from other sources. The current rate of the Directorate of Advertising & Visual Publicity (DAVP – a GoI organization) advertisements for CRs is Rs 1 per second that translates into Rs 300/- per hour if we assume that they would receive advertisements for full hours of broadcasting which may not be the case always. Besides, the CR concerned has to have at least three months of continuous operation with a minimum of two hours of programmes broadcast everyday before becoming eligible for empanelment with DAVP. Again, the request for empanelment would be considered only on a case-to-case basis by DAVP. However, the organizations can seek funds for operating the station from multilateral agencies (including overseas ones with necessary Foreign Currency Regulation Act clearance) with the following conditions -

- Revenue generated from advertisements & announcements can be utilized only for the operational expenses & capital expenditure of CRS.

- Permission holder shall be required to submit their audited annual accounts to the government showing clearly, the income, expenditure incurred, assets & liability in respect of the CRs. But we believe that it would have been better to have in place a scheme from MIB for providing at least a onetime seed money for the intending organizations to start a CR station.

Also, the MIB may seriously consider reserving a certain percentage of the publicity campaign budget estimates of all schemes of central government departments, institutions etc. to be given to CR stations for enhancing their financial status.

6.9: Community radio for NGOs

A look at the list of applications for grant of CR licence, those who have been granted Letter of Intent (LoI) , the first step towards consideration of licence for a CR followed by Grant Of Permission for Agreement (GOPA) and the rejected cases reveal a pattern which only reiterate whatever aspects we are discussing here.

According to MIB regulations about the whole business of CR operations, a Letter of Intent (LoI) is issued once the SACFA clearance is acquired by the applicant following approval from the Wireless Protocol Committee (WPC) of the Ministry of Communication and Information Technology, GOI. This does not mean that they are cleared to operate a CR. The next step is to obtain and sign the Grant of Permission Agreement (GOPA) following which Wireless Operating Licence (WOL) is issued from the WPC and frequency status is allotted to the applicant. Within three months from issue of the WOL the station has to be made operational. If we look closely at the three tables of LoI and GOPA clearance holders and rejected cases, it becomes clear that the NGOs have been getting a raw deal in the whole business. It becomes more curious and interesting that in the Rejected List table it is seen that the percentage of NGOs is comparatively much more than those in the LoI, GOPA and Operational CR list.

6.10: Possible Solutions

Coming back to the question of NGOs not being able to utilize such golden opportunities we have a couple of suggestions in this direction which might help us in improving the situation in the near and distant future.

First of all – the government, MIB to be specific should emphasize on more publicity to these provisions for the benefits of NGOs and voluntary organizations so that they can reap benefit of the scheme.

Secondly, there is far higher responsibility for the organizations and NGOs who are well-established and engaged in operating a CR successfully till date. That is – they must shoulder the responsibility of making this awareness spread to the widest possible level of the society and the grassroots. Otherwise we would be lagging far behind towards empowerment of the society as a whole. And as successful NGOs, voluntary organizations being role models of the society they have a social responsibility for carrying out such a kind of campaign for the benefit of everyone – at least the grassroots people.

6.11: Reflecting a World View of Community Members

As we all know that it will be quite irrelevant if a CR dishes out something which is only remotely connected with the community. Thus, a CR through its well-planned and arranged set of programmes, must present a comprehensive view of the community life including how it is influenced either by forces within or outside the community. It is not enough that simple vignettes of community life here and there are presented now and then in a disjointed fashion.

The method can be strengthened by these steps ---

Ideally CR broadcasters are expected to be members of the community and thus speak and breath the same language, culture etc. So they are also expected to be able to

understand the community's problems and empathize with them and have a comprehensive picture of the aspirations of the members. They must therefore be able to articulate the feelings, problems and aspirations of the community and relate these to a wider life outside the community.

The CR is involved with the community's everyday life directly and indirectly and both of them are affected and influenced considerably by each other. That is why the programmes aired by CR must reflect the life of the community and the community members must also play an active role in running the CR's affairs. This high degree of interdependence and interactive relationship actually is the secret of success of CRs and make CR broadcasting so relevant to the needs of the people. The CR must articulate community life. Certain things in the community might be simply taken for granted by the people. But many a times these small but important things make a major difference.

CR must present a comprehensive view of the community with all its glory and problems which can be presented in numerous styles depending upon the innovative and creative abilities of the producer or programmer. For example, reporting of events of a news programme, discussions of issues in public affairs programmes, articulation of problems and aspirations in drama presentations, reflection of our ways of living through musical and balladic presentations, etc. Even though these programmes individually can't bring in the expected achievement in a short time, a combined effort of all the presentation styles and aspects can actually acquire the results over a period of time or in the long term assessment. We might be able to achieve those results with a logical and judicious combination of all these programmes to present an effective, overall and comprehensive scenario to the community members.

CR must also present a view in relation to the world outside of the geographical area of the community. A community becomes dynamic mainly because of its interactive relations with its environment and other communities. But interaction among communities can only be possible if there are open channels of communication among them. These channels are provided by the structures of communication networks. Hence, networking becomes very necessary in community broadcasting.

6.12: Development and Community Radio

The path that theories of development communication have taken bears an eerie resemblance to the one taken by developmental theory at large. For decades, they have rested on presuppositions that have little or no bearing with empirical observations. These mimic in different ways the following pattern.

The rural, the marginalized and the disenfranchised need to be helped. And this help must come in the form of outside intervention. This help can take the form of aid, technology, education, political rights, and in the case of communication specifically, ideas and information. This overall approach of “exogenously induced change” assumes the receivers to be a monolithic mass of morons who are incapable of articulating their own needs, their own notions of change and their own definitions of development.

They are the perfect sponges, absorbing all the wonderful messages directed at them, and whether through the “two-step flow” (E.M. Rogers cited in Hartmann et al., 1989: 26) or by the sheer strength of the “great information multipliers” (W. Schramm cited in Hartmann et al., 1989: 26) characteristic of the media, incorporate them into their daily lives.

As a result of this external support, the world becomes a more equitable place sooner rather than later. And all of humanity is indebted to the development and developmental communications experts for eternity. Unfortunately, the world has not changed much. Basic inequities remain (where they have not increased), and so do similar theories. However, what has emerged is a more sagacious view. “Real societies are too complicated and local conditions too varied for universal solutions to be applicable, though the dimensions of the problems of development are now better understood.” A challenge to this dominant, top-down trend in developmental communication has been present for some time, but has not been able to influence communication policy planners in the third world countries. (Kumar 1994)

This alternative view outlines a framework where “the status distance between teacher and student, communicator and audience, is abolished. Communication functions more as a dialogue in which the former learns as well as teaches, and the latter is enabled to understand better the causes of his oppression and thereby to do something about it.” A constructive dialogue can take place only amongst equals. And to be able to do so implies the partnership and participation of the entire community in all processes of media production and dissemination.

It is this approach that CR actually exemplifies. CR also strikes at the heart of the tool with which status quo in a society is maintained - the control of knowledge. Those who have access to such knowledge are loath to give it up. And to give up control over something as important as broadcasting can be very threatening to existing power structures. The limits of representative democracy and of broadcasting’s representative public service role within it are essentially the same; power accrues to the representatives, not those whom they represent.

Moreover, media producers thrive on the mystification of the production process and its associated technology. The possession of this ‘specialised’ knowledge grants them a position of power. In practice, production processes can be carried out by anyone with just basic training. When production shifts to the community, the demystification of technology occurs simultaneously. No longer can technology remain distant from the people that it is expected to serve. No longer is the process an esoteric one to which a privileged few have access. No longer can the dominant grammar of the media be sustained, for now it can be redefined by the audience itself. This process then results in the emasculation of the dominant media production industry and its proponents. Consumers of a particular product becoming producers of the same is the worst nightmare of those who gain from established economic structures. It has also been observed that “knowledge of the operational aspects of mass communication increases interest in the media, and creates a critical awareness in listening to the messages they carry.”

An audience that is critically aware of the way in which media products can be designed consciously to suit a certain end and may not necessarily represent the 'truth', is a dangerous one to contend with for those who stand to gain by it. At the same time, if communities are empowered enough to create an alternative media of their own, the mainstream media industry stands to lose the very basis on which it exists, its consumers. It is an unequal world, and it is in the interest of some to keep it so. Against the argument that this is the sole barrier to community media being widely propagated, is the one that even if these legislative reforms were to take place, the deeply embedded hierarchical social structures within which CR would have to operate would mitigate the beneficial developmental effects of it. While lobby groups and advocates of community media continue to pressurize the government to formulate laws that would make the free airwaves in the truest sense of the term, it is the second hurdle which is infinitely more difficult to overcome. Hierarchies have an inherent characteristic of being extremely tenacious. Indeed, change of social structures occurs over time and may only take place when the benefits of such a change for all are made obvious to all. In a similar vein, it is possible that the group currently influencing public policy on broadcasting in India will not lose as much power as it fears.

6.13: Conclusion

The CR does not seek to replace other forms of broadcasting. It simply gives a voice to the peripheral millions. A three-tiered broadcasting model, with national, private and community media playing complementary roles, has precedence in other developing nations and much can be learnt from such systems. When CR does take off, it will be a rewarding exercise to observe the ways in which its active presence can be causally related to an improvement in the condition of the marginalized sections of society.

However, while it may be tempting to romanticize the power CR accords to the community and the benefits it can bring, it is important to understand that it must only be as 'useful' as the community wants it to be. To use the exogenous 'we must teach people how to use this new tool' approach would be to merely replicate the follies of the past. Organizations and lobbyists, who are impatient to use this tool in what would hopefully

be a more liberal environment, must be careful in this regard. If it is to be a true CR, it must be wholly and completely left in the hands of the community concerned. Even training and workshops to familiarize members of communities with the technology must facilitate an independent interpretation of the way it can be used. CR can be successful only if it liberates people to communicate with themselves in their own language, in their own form and on their own terms.

6.14: Suggestions

When the respondents were asked about their suggestions to make the CR programme useful, many of them gave very constructive suggestions. Even the researcher is proposing the more or less similar suggestions to make the Community Radio concept a successful and a tool of social and national development.. The suggestions are follows-

- Community Radio should give more space to women, more programme on, for and by the women and children should be included.
- More community members should be given opportunity to come to the station .
- Programme of employment should be broadcast regularly,
- Poor and downtrodden people should be given chance to speak on radio,
- Popularization of community radio is mush and some mechanism should be adopted to popularize the community radio and its concept.,
- CR programme should be attractive so that listeners give preference to Community Radio programme.
- Community Radio should broadcast more welfare programme for the community,
- More educational program focusing community development should be included,
- Knowledge based programmes for children with involvement of children should be broadcast.
- CR programme should based on community interest and development,
- Programmes related to health, education and rural management and sanitation should be broadcast.
- CR should broadcast based on local problems.

- Community based programmes highlighting grass root level problems should be given priority.

Success of Community Radio station is based on participation of the community in all the aspects whether it is planning of Community Radio programme or management of the station. Unless community participates in decision making they will not have the feeling of ownership and CR station will be only a 'prohibited area' like All India Radio. As the slogan of AIR, Bahujan Hitay Bahujan Sukhaya is not in position to solve the problem of grass root people. The same will CR stations. There will be broadcast but community will not listen and it will go as waste. So, the key word for success of CR station is awareness among the community about CR and participation of the community at all the level of decision making. Participation, participation and participation is the only answer to the success of CR movement in India.

4.18: The Limitations

As such researcher didn't have to face any major difficulty during the data collection process. The CR stations staff members, volunteers and people from the community have been very participative during the entire research process.

The only challenge that came into the way of research was financial. Since, the research was for academic purpose and most of the expenditure including travelling, food and lodging was born by the researcher so somehow it was very taxing to the researcher.

Another major constraint was the time. As this study was suppose to be completed within the stipulated time so it was little difficult for the researcher to manage the survey work and other related jobs of the research.

The researcher would like to go for more research on this topic to get a further understanding on this very important topic of community participation in community radio programme and its effectiveness. The further research on this topic will help to fulfill this information gap by reviewing the effectiveness of community radio stations .

This research study was carried out by utilizing data from secondary sources and primary data collected through survey work conducted by the researcher. While going about the survey work, the researcher had to face a few difficult situations while collecting data because many a times respondents were unable to respond effectively in the way they were expected to.

Another problem has been the non availability of any earlier research work in this direction which could have been taken as a source of data or as a guide for going ahead in the research process. Of course, in another way this could be termed as a benefit also as this has been made the researcher's job more challenging.

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Policy Guidelines for setting up Community Radio Stations in India

In December 2002, the Government of India approved a policy for the grant of licenses for setting up of Community Radio Stations to well established educational institutions including IITs/IIMs.

The matter has been reconsidered and the Government has now decided to broad base the policy by bringing 'Non-profit' organisations like civil society and voluntary organisations etc under its ambit in order to allow greater participation by the civil society on issues relating to development & social change. The detailed policy guidelines in this regard are given below:

1. Basic Principles

An organisation desirous of operating a Community Radio Station (CRS) must be able to satisfy and adhere to the following principles:

- a) It should be explicitly constituted as a 'non-profit' organisation and should have a proven record of at least three years of service to the local community.
- b) The CRS to be operated by it should be designed to serve a specific well-defined local community.
- c) It should have an ownership and management structure that is reflective of the community that the CRS seeks to serve.
- d) Programmes for broadcast should be relevant to the educational, developmental, social and cultural needs of the community.
- e) It must be a Legal Entity i.e. it should be registered (under the registration of Societies Act or any other such act relevant to the purpose).

2. Eligibility Criteria

(i) The following types of organisations shall be eligible to apply for Community Radio licences:

a) Community based organisations, which satisfy the basic principles listed at para 1 above. These would include civil society and voluntary organisations, State Agriculture Universities (SAUs), ICAR institutions, Krishi Vigyan Kendras, Registered Societies and Autonomous Bodies and Public Trusts registered under Societies Act or any other such act relevant for the purpose. Registration at the time of application should at least be three years old.

b) Educational institutions

(ii) The following shall not be eligible to run a CRS:

a) Individuals;

b) Political Parties and their affiliate organisations; [including students, women's, trade unions and such other wings affiliated to these parties.]

c) Organisations operating with a motive to earn profit;

d) Organisations expressly banned by the Union and State Governments.

3. Selection Process & Processing of the Applications

(a) Applications shall be invited by the Ministry of I&B once every year through a national advertisement for establishment of Community Radio Stations. However, eligible organisations and educational institutions can apply during the intervening period between the two advertisements also. The applicants shall be required to apply in the prescribed application form along with a processing fee of Rs.2500/- and the applications shall be processed in the following manner:

i) Universities, Deemed Universities and Government run educational institutions will have a single window clearance by putting up cases before an inter-ministerial committee chaired by Secretary (I&B) for approval. No separate clearance from MHA & MHRD shall be necessary. Once the WPC

Wing of the Ministry of Communication & IT earmarks a frequency at the place requested by the institution, a Letter of Intent (LOI) shall be issued.

- ii) In case of all other applicants, including private educational institutions, LOI shall be issued subject to receiving clearance from Ministries of Home Affairs, Defence & HRD (in case of private educational institutions) and frequency allocation by WPC wing of Ministry of Communication & IT.
- (b) A time schedule for obtaining clearances as below shall be prescribed:
- i) Within one month of receipt of the application in the prescribed form, the Ministry of I&B shall process the application and either communicate to the applicant deficiencies, if any, or will send the copies of the application to the other Ministries for clearance as prescribed in para 3(a)(i) and 3(a)(ii) above, as the case may be.
 - ii) The Ministries concerned shall communicate their clearance within three months of receipt of the application. However, in the event of the failure of the concerned ministry to grant the clearance within the stipulated period of three months, the case shall be referred to the Committee constituted under the Chairmanship of Secretary (I&B) for a decision for issue of LOI.
 - iii) In the event of more than one applicant for a single frequency at a given place, the successful applicant will be selected for issue of LOI from amongst the applicants by the Committee constituted under the Chairmanship of Secretary (I&B) on the basis of their standing in the community, the commitment shown, the objectives enunciated and resources likely to be mobilized by the applicant organisation as well as its credentials and number of years of community service rendered by the organisation.
 - iv) Within one month of the issue of the Letter of Intent (LOI) the eligible applicant will be required to apply, in the prescribed format and with the requisite fee, to the WPC Wing of the Ministry of Communication & IT, Sanchar Bhawan, New Delhi for frequency allocation & SACFA clearance.
 - v) A time frame of six months from the date of application is prescribed for issue of SACFA clearance. In the event of non-receipt of such clearance from the Ministry of Communication & IT within the stipulated period of six months, the case will be referred to the Committee constituted under the Chairmanship of Secretary (I&B) for a decision.

- vi) On receipt of SACFA clearance (a copy of which shall be submitted by the applicant), the LOI holder shall furnish a bank guarantee in the prescribed format for a sum of Rs.25, 000/-. Thereupon, the LOI holder will be invited to sign a Grant of Permission Agreement (GOPA) by Ministry of I&B, which will enable him to seek Wireless Operating License (WOL) from the WPC Wing of the Ministry of Communication & IT. The Community Radio Station can be made operational only after the receipt of WOL from the Ministry of Communication & IT.
- vii) Within three months of receipt of all clearances i.e. signing of GOPA, the Permission Holder shall set up the Community Radio Station and shall intimate the date of commissioning of the Community Radio Station to the Ministry of I&B.
- viii) Failure to comply with time schedule prescribed above shall make the LOI/GOPA holder liable for cancellation of its LOI/GOPA and forfeiture of the Bank Guarantee.

4. Grant of Permission Agreement Conditions

- i) The Grant of Permission Agreement period shall be for five years.
- ii) The Grant of Permission Agreement and the Permission letter will be non-transferable.
- iii) No permission fee shall be levied on the Permission Holder. However, the Permission Holder will be required to pay the spectrum usage fee to WPC wing of Ministry of Communication & IT.
- iv) In case the Permission Holder does not commence his broadcasting operations within three months of the receipt of all clearances or shuts down broadcasting activity for more than 3 months after commencement of operation, its Permission is liable to be cancelled and the frequency allotted to the next eligible applicant.
- v) An applicant/organisation shall not be granted more than one Permission for CRS operation at one or more places.

- vi) The LOI Holder shall furnish a bank guarantee for a sum of Rs.25,000/- (Rupees twenty five thousand) only to ensure timely performance of the Permission Agreement.
- vii) If the Permission Holder fails to commission service within the stipulated period, he shall forfeit the amount of bank guarantee to the Government and the Government would be free to cancel the Permission issued to him.

5. Content regulation & Monitoring

- i) The programmes should be of immediate relevance to the community. The emphasis should be on developmental, agricultural, health, educational, environmental, social welfare, community development and cultural programmes. The programming should reflect the special interests and needs of the local community.
- ii) At least 50% of content shall be generated with the participation of the local community, for which the station has been set up.
- iii) Programmes should preferably be in the local language and dialect(s).
- iv) The Permission Holder shall have to adhere to the provisions of the Programme and Advertising Code as prescribed for All India Radio.
- v) The Permission Holder shall preserve all programmes broadcast by the CRS for three months from the date of broadcast.
- vi) The Permission Holder shall not broadcast any programmes, which relate to news and current affairs and are otherwise political in nature.
- vii) The Permission Holder shall ensure that nothing is included in the programmes broadcast which:
 - a. Offends against good taste or decency;
 - b. Contains criticism of friendly countries;
 - c. Contains attack on religions or communities or visuals or words contemptuous of religious groups or which either promote or result in promoting communal discontent or disharmony;
 - d. Contains anything obscene, defamatory, deliberate, false and suggestive innuendoes and half truths;

- e. Is likely to encourage or incite violence or contains anything against maintenance of law and order or which promote-anti-national attitudes;
 - f. Contains anything amounting to contempt of court or anything affecting the integrity of the Nation;
 - g. Contains aspersions against the dignity of the President/Vice President and the Judiciary;
 - h. Criticises, maligns or slanders any individual in person or certain groups, segments of social, public and moral life of the country;
 - i. Encourages superstition or blind belief;
 - j. Denigrates women;
 - k. Denigrates children.
 - l. May present/depict/suggest as desirable the use of drugs including alcohol, narcotics and tobacco or may stereotype, incite, vilify or perpetuate hatred against or attempt to demean any person or group on the basis of ethnicity, nationality, race, gender, sexual preference, religion, age or physical or mental disability.
- viii) The Permission Holder shall ensure that due care is taken with respect to religious programmes with a view to avoid:
- a) Exploitation of religious susceptibilities; and
 - b) Committing offence to the religious views and beliefs of those belonging to a particular religion or religious denomination.

6. Transmission Power and Range

- i) CRS shall be expected to cover a range of 5-10 km. For this, a transmitter having maximum Effective Radiated Power (ERP) of 100 W would be adequate. However, in case of a proven need where the applicant organisation is able to establish that it needs to serve a larger area or the terrain so warrants, higher transmitter wattage with maximum ERP up to 250 Watts can be considered on a case-to-case basis, subject to availability of frequency and such other clearances as necessary from the Ministry of Communication & IT. Requests for higher transmitter power above 100 Watts and up to 250 Watts

shall also be subject to approval by the Committee constituted under the Chairmanship of Secretary, Ministry of Information & Broadcasting.

- ii) The maximum height of antenna permitted above the ground for the CRS shall not exceed 30 meters. However, minimum height of Antenna above ground should be at least 15 meters to prevent possibility of biological hazards of RF radiation.
- iii) Universities, Deemed Universities and other educational institutions shall be permitted to locate their transmitters and antennae only within their main campuses
- iv) For NGOs and others, the transmitter and antenna shall be located within the geographical area of the community they seek to serve. The geographical area (including the names of villages/institution etc) should be clearly spelt out along with the location of the transmitter and antenna in the application form.

7. Funding & Sustenance

- i) Applicants will be eligible to seek funding from multilateral aid agencies. Applicants seeking foreign funds for setting up the CRS will have to obtain FCRA clearance under Foreign Contribution Regulation Act, 1976.
- ii) Transmission of sponsored programmes shall not be permitted except programmes sponsored by Central & State Governments and other organisations to broadcast public interest information. In addition, limited advertising and announcements relating to local events, local businesses and services and employment opportunities shall be allowed. The maximum duration of such limited advertising will be restricted to 5 (Five) minutes per hour of broadcast.
- iii) Revenue generated from advertisement and announcements as per Para 8 (ii) shall be utilized only for the operational expenses and capital expenditure of the CRS. After meeting the full financial needs of the CRS, surplus may, with prior written permission of the Ministry of Information & Broadcasting, be ploughed into the primary activity of the organization i.e. for education in case of educational institutions and for furthering the primary objectives for which the NGO concerned was established.

8. Other Terms & Conditions

- i) The basic objective of the Community Radio broadcasting would be to serve the cause of the community in the service area of the Permission Holder by involving members of the community in the broadcast of their programmes. For this purpose community shall mean people living in the zone of the coverage of the broadcasting service of the Permission Holder. Each applicant will have to specify the geographical community or the community of interest it wants to cover.
The Permission Holder shall provide the services of his CRS on free-to-air basis.
- ii) Though the Permission Holder will operate the service under these guidelines and as per the terms and conditions of the Grant of Permission Agreement signed, the permission shall be subject to the condition that as and when any regulatory authority to regulate and monitor the broadcast services in the country is constituted, the permission holder will adhere to the norms, rules and regulations prescribed by such authority from time to time.
- iii) The Permission Holder shall provide such information to the Government on such intervals, as may be required. In this connection, the Permission Holder is required to preserve recording of programmes broadcast during the previous three months failing which Permission Agreement is liable to be revoked.
- iv) The Government or its authorized representative shall have the right to inspect the broadcast facilities of the Permission Holder and collect such information as considered necessary in public and community interest.
- v) The Government reserves the right to take over the entire services and networks of the Permission Holder or revoke/terminate/suspend the Permission in the interest of national security or in the event of national emergency/ war or low intensity conflict or under similar type of situations.
- vi) All foreign personnel likely to be deployed by way of appointment, contract, consultancy etc by the Permission Holder for installation, maintenance and operation of the Permission Holder's services shall be required to obtain prior security clearance from Government of India.

- vii) The Government reserves the right to modify, at any time, the terms and conditions if it is necessary to do so, in public interest or for the proper conduct of broadcasting or for security considerations.
- viii) Notwithstanding anything contained anywhere else in the Grant of Permission Agreement, the Government shall have the power to direct the permission holder to broadcast any special message as may be considered desirable to meet any contingency arising out of natural emergency, or public interest or natural disaster and the like, and the Permission holder shall be obliged to comply with such directions.
- ix) The permission holder shall be required to submit their audited annual accounts to the Government in respect of the organization/division running the CRS. The accounts shall clearly show the income and expenditure incurred and the Assets and Liabilities in respect of the CRS.
- x) A Permission Agreement will be subject to such other conditions as may be determined by the Government.
- xi) The Government shall make special arrangements for monitoring and enforcement of the ceiling on advertisements, particularly in those areas where private FM radio stations have been granted licenses.

Q. 7. How you come to know about Community Radio Station?

1. Through Panchayat Pradhan
2. Through School Teacher
3. Through a friend
4. Through a Village Volunteer

Q. 8. How often do you listen to community radio?

- | | |
|---|---|
| <input type="radio"/> Daily | <input type="radio"/> More than thrice a week |
| <input type="radio"/> More than once a week | <input type="radio"/> Never |

Q. 9. Why do you prefer this station over others in your area? (please select more than one option if necessary)

- | | |
|--|--|
| <input type="checkbox"/> Music choice | <input type="checkbox"/> On air personalities |
| <input type="checkbox"/> Quality of the presenters | <input type="checkbox"/> The best reception in your area |
| <input type="checkbox"/> The relevance of the contents | <input type="checkbox"/> The stations involvement with the local community |
| <input type="checkbox"/> Please state any other reasons why you listen to this station Other (please specify) | |

Q. 10. If you do not listen to community radio, why?

- | | | |
|---|--|--|
| <input type="checkbox"/> I am unaware of any CR Station | <input type="checkbox"/> I prefer listening to the stations I am familiar with | |
| <input type="checkbox"/> Music | <input type="checkbox"/> Lack of relevance to you | |
| <input type="checkbox"/> Quality of broadcasts | <input type="checkbox"/> Commercials | <input type="checkbox"/> Lack of variety |
| <input type="checkbox"/> Other (Please Specify) | | |

Q.11. Have you ever participated in the Community Radio Programme ?

1. Yes
2. No

If yes, what was the Programme in which you participated

1. Radio Talk
2. Folk Song
3. Discussion
4. Drama
5. Interview
6. Others , specify.....

Q.22. Community Radio of you locality is effective in delivering information?

- a) very effective b) effective c) less effective d) average e) can't say

Q.23. What will be your suggestion for proper utilisation of community radio ?

.....
.....
.....
.....
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.....
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.....
.....

Thank you

Tezpur university, Tezpur ,Assam
Department of Mass communication and Journalism

(This survey is being conducted with regard to Ph.D. study titled – Community radio in India: A Study of Its Effectiveness and Community Participation)

1. Name of your Community Radio Station ?

2. Category of your CR Station ?

1. Educational Institute 2. NGO 3. KVK 4. Others

3. Frequency allotted to your Community Radio Station ?

4. Station Manager of your Community Radio Station is

1. Male 2. Female

5. Date of commencement of broadcasting of your Community Radio Station ?

6. Is there any mission statement (purpose or guiding principles) of your radio station?

7. What is the purpose of this station?

8. Is it meeting its stated purpose?

If Yes, How ?

If No, Why ?

9. Location of your Community Radio Station ?

1. Rural 2. Semi urban 3. Urban

- As responsible persons for special programmes or time-slots, e.g., afternoon or full day
- As editors/producers
- As local reporters
- As presenters
- As musicians
- As interview partners
- As participants in voxpops (community surveys, e.g., in market areas, villages, ...)
- As citizen reporters (providing the radio team with local current affairs, traffic news, ...)
- As guests in discussion groups / talk shows
- In call-in programmes (participation via SMS, phone, letter, e-mail)
- By dedications
- The community is not involved in programming
- Others (please specify

18. What do you think has been the station's greatest accomplishment in the past years?

19. What has been the greatest failure ?

20. Which issues seem to be of greatest importance to this station?

21. How much was spent on building of CR Station ?

22. How much was spent on the equipment of CR Station ?

23. What is the monthly expenditure of your CR Station ?

24 . Which sources of income does your radio station have?

(Multiple answers possible)

- | | | |
|---|---|--|
| <input type="checkbox"/> Foreign donation | <input type="checkbox"/> Public funding | <input type="checkbox"/> Business advertisements |
| <input type="checkbox"/> Private (local) donors | <input type="checkbox"/> Programme sponsoring | <input type="checkbox"/> Public advertisements |

- Personal advertisements or family announcements
- Sale of airtime
- Sale of promotional products (merchandise of the radio station)
- Rent from office and studio services (e.g., computers, copiers, printers...)
- Promotional events (e.g., music or sports contests, cultural/religious festivals)
- Income from affiliated enterprises (e.g., hostel, handicraft shop, cybercafé...)
- Community contributions: in-kind (e.g., fuel, food, ...) or financial donations
- Membership fees
- Others (please specify):

25. Should NEWS broadcasting be allowed by CR Stations ? Yes/No

If Yes, Why ?

If No, Why ?

The following information will be treated confidentially and is collected only for the purpose of our survey. (OPTIONAL)

1. Your name:

2. Your position in your radio station:

3. Can we contact you? If yes, please enter your e-mail address and/or telephone number:

4. Is there anything else you would like to tell us? Or do you have any comments or questions? Please let us know:

Thank you for your kind cooperation.